

REV. W. F. QUILLIAN, M.D.

Rev. William F. Quillian, M.D.

HIS LIFE AND SERMONS

Memorial Volume

Arranged and Published by His Youngest Son
GARNETT W. QUILLIAN

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To My Mother:

TO HER, more than any other person is due the credit for the useful life of her husband. Her self-denial and devotion to his work; her rigid economy in administering domestic affairs; her careful and Godly training of her children; her sympathetic co-operation in all of his plans; these and other like qualities made her the ideal companion of this Methodist preacher. C To

Mrs. Lucy Vail Quillian

is this volume affectionately inscribed.

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Brief Biographical Sketch of Dr. W. F. Quillian.

The subject of this sketch was of Godly parentage and for generations back his ancestors have been consistent members of the Methodist Church.

His father, Osborne Philips Quillian, was born in White County, Georgia, June 15, 1816. His mother, Jane Williams Quillian, was born in the same county, April 20, 1820. Their marriage occurred Nov., 15, 1838.

As a result of this union twelve children were born; eight sons and four daughters. Their names, in order of birth are as follows: Sarah Melinda, James Meaders, William Fletcher, George Knox, Asbury Chappel, Harwell Parks, Martha Jane, Mary Elizabeth, Osborne Benson and Barney Milligan, who were twins, John Wiley and Julia Ann. Of the eight boys, four, William, George, Osborne and Wiley became preachers; two others, James and Barney intended to preach but died in early manhood, the former having been mortally wounded at the Battle of Manassas. Harwell is a practicing physician, located at Winder, Georgia, Asbury is a leading dentist at Athens, Georgia. Only one daughter is living, Martha, the wife of L. F. Finger, of Gainesville. The father of this remarkable family died March 23 and was buried in the Mossy Creek churchyard, White County. The mother is now in her eighty-seventh year and lives with her only daughter, in Gainesville. Her vitality of body and clearness of mind is unusual for one of her

years. Strong in faith, patient in spirit, full of the Holy Ghost, she is "longing for the coming of the snow-white angel band."

The subject of this sketch was born August 7, 1843, at the old home now in the town of Leo, White County, Ga., and was converted, when a child of only five years. He made frequent reference to this experience of his early childhood.

One sunny, summer afternoon, his mother carried him out into the orchard behind the house, and sat down under a peachtree; he sat just in front of her, with his little hands in her lap. She lifted her head heavenward, and prayed to God to "make him a good boy, and that he might grow up to be a great and useful man." As she prayed, a tear fell from her closed eyes upon his chubby hands; he looked up into her sweet face, and then and there he purposed in his childish heart, that he would try and be just what his mother asked God to make him, and said he: "At that moment, my mother placed her hands upon my head and there came into my heart a sweet peace and joy which I could not understand." In after years when he went to the altar at the Mossy Creek camp-ground and intelligently accepted Christ as his personal Savior, he said that there came into his heart that same sweet joy which he had experienced when a mere child of five years, and that hundreds of times since that day he had felt the same thrilling pressure of his mother's hands upon his head.

When a boy of eighteen, he responded to the call of the Confederacy, and for four years fought bravely in the Civil War. Though he received a painful wound in the calf of his left leg, he frequently said

that he did not know whether he had ever wounded a Union soldier, and was accustomed to express himself as being glad that he did not know as to whether any of the bullets shot by him had taken effect.

He returned home at the close of the war almost penniless; having in his possession only twenty-five cents, a United States bill which he preserved, and which several years before his death, he gave to me, telling to me its history, and requesting that I should always keep it. Because of the unsettled condition of the South, he had been deprived of the privilege of an education and he was compelled to "shift for himself."

With the knowledge acquired in early life he first taught school, and later responded to the call of God to preach; he entered the active ministry, and devoted the remaining thirty-nine years of his life to that work. He was strong in faith and prayer, and depended absolutely upon God for strength and power. On one occasion while conducting a revival service at Lithonia he ascended Stone Mountain as the shades of night were gathering, and upon its summit spent the entire night in earnest prayer, and on the day following, the presence of the Holy Spirit was made manifest with wonderful power, and scores were converted to God, as the result of his preaching. During his pastorate at Asbury, Augusta, he entered the medical college there, and was graduated with honor, carrying on successfully at the same time the work of a growing church.

May 28, 1873, he was married to my mother, then Miss Lucy Vail of Elberton, Georgia.

In the providence of God, five children were born

to them: One daughter, Sallie, (now Mrs. J. W. Jones of Cartersville, Georgia), Willard Earl, Osborne Lamar, William Fletcher and Garnett Wiley. Two of my brothers are married: Earl to Laurie Mae Cassilly of St. Louis, Mo., and Lamar to Leila Combs, of Nashville, Tenn. Up to the time of his going away we had lived happily an unbroken family. Surely no home was ever happier than the one over which father and mother presided.

At the request of his brother George, made just before his death he assumed control of his family of seven children and was to them a father and counselor in their years of dependence.

In all of my association with him, I can not now recall a single instance when his temper was the least ruffled,—always tender and loving,—his children entertained toward him most profound respect, which bordered on reverence.

In 1898, while pastor of Grace Church, Atlanta, father and mother surrounded by their five children, celebrated their twenty-fifth marriage anniversary.

This was an occasion to which they had looked forward with much pleasure, and on that night they “pledged anew their faith either to other.” His brother, Wiley, performed the ceremony anew after “twenty-five years of happy married life.”

His relationship with the conference, which he served for thirty-nine years, and other incidents of his life, have been better told by Bishop Warren A. Candler, his companion and intimate friend, in an article published in the *“Wesleyan Christian Advocate,”* soon after his going away.

GARNETT W. QUILLIAN.

William F. Quillian, Sainly Servant of God and His Church.

When on November 1, 1905, the pure spirit of William F. Quillian, ascended from the home of his daughter, in Cartersville, Georgia, to the Father's house above, there was ended the earthly career of one of the noblest men Georgia Methodism has ever produced.

He was sprung from good human stock—elevated and ennobled for generations by the sanctifying influences of evangelical Christianity. The gentle but unfaltering piety of the Quillians has enriched the life of the church and State in Georgia for nearly, if not quite, a century.

He was born on August 7, 1843, at the home of his devout parents in the foothills of the Blue Ridge Mountains, at a place in White County, Georgia, now known as Leo. That home was one of those holy, domestic shrines, in a retired place, from which most of our mightiest men have come. It was not rich as men count wealth, but comfortable, hospitable, refined, and thoroughly Christian. There was in it a family altar upon which the holy flame of devotion burned without ceasing. In it were the church paper and a collection of the best books—not a large collection, but very choice volumes of the older English authors of the purest moral and religious character. Into this hospitable home came with cordial welcome the good—especially the ministers of the gospel as they passed on their way preaching the Word of Life to the people. What a resting place it

was for the weary itinerant! And this home was rich in children whom God was thus nourishing, that eventually they might come forth girded with heavenly strength for the high service they have rendered.

Our country would suffer by the loss of one such home more than by the overthrow of many palaces. They are the fortresses of our Christian civilization.

Before young William Quillian attained his majority the fearful conflict of the War between the States broke upon the land, and the lad went forth with that calm courage, so characteristic of him, and took his place in the army. He was a brave and devout young soldier serving to the end of the bloody contest with unfaltering fidelity. At the close of the war he returned, like thousands of the best young men of the South, to meet the hard conditions of post-bellum desolations worse than war itself. The years during which he might have been giving himself to the studies of the school-room he had passed in the field and the camp. He was twenty-two years of age and the burdens of an exigent situation rested upon him. Undaunted by all these circumstances of discouragement he addressed himself bravely to the duties next to him. It was not possible under such circumstances to obtain the benefits of a thorough education, but such conditions could not conquer his appreciation of the highest things nor so appall him as to prevent him making the most of such opportunities as were left to him.

After two years he applied for admission on trial in the traveling ministry, at the session of the North Georgia Conference, held in Atlanta, November 27, to December 2, 1867—the first session after the di-

vision of the old Georgia Conference. In those days the law of the church allowed a young preacher to take two years of the prescribed course of study in one, if he had ability and studiousness sufficient to master the books. Young Quillian, though serving a hard circuit in the mountains, undertook the task and succeeded in passing his examinations successfully. Accordingly he was ordained a deacon by Bishop Robert Paine at the Conference held at Griffin, Georgia, December, 1868. Two years afterwards he finished the entire four years' course and was ordained an elder by Bishop Pierce at the session of the Conference held in Augusta in 1870.

His appointments were as follows: Lumpkin circuit, 1868; Lincolnton circuit, 1869 and 1870; Homer circuit, 1871; Dahlonega, 1872; Broad River, 1873 and 1874; Carrollton, 1875 and 1876; Paynes Chapel, Atlanta, 1877, 1878 and 1879; Lithonia, 1880 and 1881; Asbury, Augusta, 1882 and 1883; Presiding Elder of the Dalton district, 1884, 1885 and 1886; First Church, Rome, 1887, 1888 and 1889; First Church, LaGrange, 1890; St. James, Augusta, 1891 and 1892; Cartersville, 1893 and 1894; First Church, LaGrange, 1895 and 1896; Grace Church, Atlanta, 1897 and 1898; Madison, 1899 and 1900; Gainesville, 1901 and 1902, and First Church, Dalton, 1903 and 1904.

What a long, varied and useful ministry is comprehended within these dates! With the easy dignity of a refined gentleman and the spotless purity of a blameless minister, he entered the hovel of the poor and the home of the opulent, leaving upon all the blessed influence of a holy life. When he passed

away he was lamented by thousands in every walk of life in every part of the State.

As his line of appointments shows, he was one of the few men who are able after a period of years to return to the appointments previously served, and be successful in them. Indeed, he was generally more successful during his second pastorate of a charge than during his first. His people appreciated more perfectly his worth when he was gone, and welcomed his return to them with enthusiasm. It requires a man of force thus to win and hold the affections of a congregation. And William F. Quillian was a man of ability. Deprived of an education by the disadvantages and deprivations of a period of war, he was nevertheless so studious and diligent that he made himself a workman of skill in God's service. He loved books and valued intellectual culture.

Out of the meagre earnings of an itinerant preacher he gave his children the opportunities of a collegiate course and laid the foundation of the Quillian Lectureship at Emory College. Where can we find a match for such generous and wise devotion to Christian learning? If our men of wealth did in proportion to their means as much as did this itinerant preacher the colleges of the church would lack nothing required for their perfect equipment.

He was a trustee of Emory College, as his kinsmen, Rev. William J. Parks and Rev. H. H. Parks, were before him. No family in Georgia has served more faithfully the dear old college. These noble men were without academic degrees, but they loved and pursued the higher learning as God gave them opportunity, and they made it easier for others to

obtain benefits which they had been providentially denied.

But able and studious as he was, William F. Quillian had a higher claim than mere greatness can make upon the esteem of men. He was thoroughly good. His goodness was not any natural product of an amiable temperament alone; he had the goodness of godliness, the supernatural goodness of the life that is hid with Christ in God. He was a man of faith and prayer. He believed God's Word and was a mighty man in the scriptures. He belonged to that unsensational, unworldly and unselfish type of old-fashioned preachers of the gospel who command universal confidence, win the souls of sinners, and build up the church of God. Without such the church would perish. Showy declaimers can be spared, adventurous and speculative minds are not required, noisy and passionate spirits can be dispensed with but these calm, clean, reliable men, full of faith and love, in connection with whom people find it next to impossible to conceive an impropriety of speech or an irregularity of life—by such men the Church of God lives and wins its victories.

Such a man was William F. Quillian. He was so good that those most intimate with him and those most inimical to him (if any were inimical) can not now recall, at the close of his protracted ministry, a blemish upon his character requiring extenuation or an act of his life calling for explanation. Gentle and courageous, provident and generous, loving good and abhorring evil, blessing men and serving God, he lived beyond three-score years, and at his death left his family and friends nothing to lament except his

departure. A more robust constitution and firmer health we could have wished for him. We could have desired that his youth might have fallen in a period of our country's history less tempestuous, so that his eager intellect might have had fairer advantages for study. But when his entire career is viewed as a whole, its purity of purpose, elevation of aim, and persistent fidelity are such that all regret is excluded except that which arises from the sense of our deep bereavement.

Out of the depths of sorrow into which the appreciation of the great loss which the church sustains by his death penetrates, intensifying the pangs of grief felt by those who loved him, we cry out, "Help Lord for the godly man ceaseth; for the faithful fail from among the children of men."

WARREN A. CANDLER.

Foreword.

During the last years of my father's life, he spent much time in the preparation of a series of sermons on "The Ten Commandments," which series he intended to publish in book form, but the "Grim Reaper" came before his plan was executed and this part of his work was left unfinished. In this "Memorial Volume" I am presenting the manuscript form of these discourses with no change and very little revision. For this reason, some of them will appear as suggestive outlines rather than exhaustive treatises. In addition to this series, certain other sermons on favorite themes are herein published.

The arrangement and publication of this volume has been a labor of love. I give it to you, praying that your motives may be purified, your purposes intensified and your ideals beautified by the messages which it brings.

I desire to express my appreciation to my brother, William F Quillian, Jr., for his many helpful suggestions in the preparation of the manuscript, and for his invaluable assistance in reading the proof.

The proceeds from the sale of this book will be used to augment the endowment of the "Quillian Lectureship," at Emory College.

CHRIST AND THE COMMANDMENTS

—OR—

Christ the Foundation

AND

Capstone of the Temple

A Series of Sermons on
“The Ten Commandments”

The Foundation.

“Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.”—Isa. 28:16.

Every building must have a foundation. A foundation broad enough, durable enough to support the structure erected upon it.

The church, abstractly considered, is an organization of principles and facts and must rest upon some great germinal principle and fact. But, in the concrete, the church is composed of responsible people, and must have for its foundation and inspiration a person, one with a nature and character of such wisdom, power and glory as to furnish ample foundation for the Church of God in all ages,—in time and in eternity.

Zion is the church. The church is here represented by a house. A house must have a foundation. Stone is the best material for a foundation, hence a stone symbolizes the foundation on which the church rests,—is built.

The aptness of this symbol will appear more clearly if we consider the Hebrew words, which mean house and household. The building and the inhabitants of the building are from the same Hebrew root, *cheith*. The words which mean son, daughter, and stone, are from the same Hebrew root, *banah*, *ben*, means son, *bath*, daughter, and *aben*, stone, and these are from *banah*, he builded.

The father is the foundation of the family. From

him the family springs. About him it is collected.

The church can never rest upon a man. If it does, it must rest upon his soul, heart, body; upon something which constitutes his essential humanity, or upon some doctrine peculiar to the man, which he embodies. If the doctrine be borrowed, it must rest upon that one from whom he borrowed it. How absurd then to claim that Peter is the rock on which the church is built.

Paul and John, Matthew and Luke were superior to Peter as teachers of the doctrine of Christ, hence Peter was not the foundation of the church. "For other foundation can no man lay than that is laid, which is Jesus Christ."

Even the father of a family can not be called a living stone, for man is mortal. The church is eternal, and only Christ who is alive forever can be a living foundation. From him man derives life and becomes a living stone.

Ye are living stones, "lively stones," built upon this living foundation. "A tried stone," Jesus could be the foundation of the church only as the Christ, the Messiah of the world, as its Redeemer. He must be tried as to its nature, character, power and pretensions. He must be tested.

The promised Messiah of men must conquer the devil. The devil was in the world claiming dominion and authority—rightful authority over it. Paradise had scarcely bloomed in beauty before it faded and withered under the blighting breath of the tempter's power. Because of his pride he was expelled from heaven. He then assaulted man with all the subtlety and power of a fallen Arch An-

gel; conquered and ruined Adam, our federal head and in triumph waved his dark banner over the fallen race.

Did Jesus of Nazareth conquer the old enemy? Turn to the record. From the Jordan, with His baptismal vows fresh upon Him, and the voice from heaven still sounding in the ears of John, "This is my beloved Son in whom I am well pleased," He was led up of the Spirit into the wilderness to be tempted of the devil.

There the old serpent, his enemy and ours assaulted Him in body, mind and spirit with all his hellish power. But when he had exhausted his power he was driven from the field in awful defeat, pierced and wounded by the sword of the Spirit—the Word of God.

He conquered the devil, not for Himself alone, but for the church to the remotest generation.

When we meet the devil now, we are face to face with a conquered enemy.

Not only in the wilderness, but on every field of conflict the conquering Christ triumphed and swept the devil from the contest in disastrous defeat.

He met him in Gadara and he drove him afrighted into the swine who rushed headlong into the sea. He met him enthroned in human flesh, in mind and in spirit, and cast him out. Thus the blind were made to see, the tongue of the dumb to sing for joy, the lame to walk, the disordered mind and spirit to be whole. The arch enemy, like a cringing coward, shrank away and left our conquering Lord to go on with His redeeming work.

In the garden, in Pilate's hall, on the way to the Cross when human flesh failed, where he fell under the weight of the wood, the contest was waged.

He met him in the final struggle when that awful cry, "My God, my God, why hast Thou forsaken me?" was wrung from his breaking heart. But by faith, even there He was more than conquerer, for he said, "It is finished." The power of sin and Satan is crushed forever. Glorious victory! Our foundation is tried, tested. It is a sure foundation. Build on it and be safe.

But He must rise from the dead and leave a living light burning in the grave for you and me. This He did.

Three facts can not be successfully contradicted by friend or foe:

1. He died.
2. He was buried.
3. His body was missing from the grave.

The two first facts are universally admitted. Let us consider the third: His body was not in the grave. How then could it have been removed? Some avow that His enemies removed the body. If so, they would have produced it and confounded His disciples. They did not. Others assert that His friends stole it away. But they could not have believed in His resurrection had they done so. They did believe in it for they suffered the loss of all things for Him. Men do not so for an impostor. If these arguments be fallacious, it must be true that He arose from the dead "as he said." His life was in His own hands. He alone had power over it. Hear Him. "No man taketh it from me but I lay

it down of myself. I have power to lay it down and I have power to take it up again."

His resurrection was proof positive of His Messiahship.

Not alone was the grave vacant on the third morning, as He had prophesied, but He was seen by competent witnesses eleven times in different places and by five hundred persons at one time. He talked; He ate; was touched. Under the spell of His magic presence doubting Thomas cried, "My Lord and my God."

Saul of Tarsus saw Him, and his character was changed, his whole after life was changed.

The resurrected Christ lives in the church. Proof of the worth and tried character of Christ is found in the moral tendency of Christianity. The spirit of Christ elevates individual character, elevates public character.

The spirit of Christ dominating human life gives comfort in affliction and bereavement, gives sweet triumph in death. "If Christ be not raised, your faith is vain; ye are yet in your sins." "But now is Christ risen from the dead, and become the first fruits of them that slept."—I. Cor. 15:17, 20.

In the history of the universe two great facts stand pre-eminent. They are 1. The Incarnation. 2. The Crucifixion. To us these facts are important beyond and above everything else in earth or heaven. "God was made man, for man to die." The crowning proof of these facts and of our salvation is found in the resurrection of our Lord. This is the pivotal point hence we stress it. The first witnesses were angels. Mary Magdalene, Mary the

mother of James and Salome (Mark 16:1) came early, when it was yet dark (John 20:1) unto the sepulchre.

Seeing the stone removed, Mary Magdalene, supposing the body had been taken away, ran back to tell Peter and John (John 20:1, 2), but Mary and Salome went into the sepulchre and saw "A young man," a single angel, who declared his resurrection (Mark 16:6) and directed them to "tell his disciples and Peter, that he goeth before you into Galilee" (Mark 16:7), but, "they trembled and were amazed; neither said they anything to any man; for they were afraid."—Mark 16:8.

Peter and John having been told by Mary Magdalene that the tomb was vacant, came running and entered into the sepulchre (John 20:3, 8), and saw the grave clothes. Peter went away wondering but John believed.

They had just departed when a company of women came and found the stone "rolled away."

Then "they entered in and found not the body of the Lord Jesus," and while they were much perplexed, behold two men stood by them in shining garments, and said: "Why seek ye the living among the dead? He is not here but is risen."

"But Mary stood without weeping" in amazement and unbelief (John 20:11) "and as she wept she stooped down and looked into the sepulchre (12) and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain (13) and they say unto her, Woman, why weepest thou." Up to this time the evidence of his resurrection was found: 1st. In the fact of the

vacant tomb; his body was not there. 2nd. In the testimony of the angels to the women at the tomb. One angel witness alone declared his resurrection (Mark 16:5). Then two together, testified to the same fact (Luke 24:4). All these things were told to his disciples, but they believed not; neither did Mary Magdalene believe. Turning away from the shining messengers sent from Heaven to comfort her broken heart, she said to the Gardener as she supposed, "Sir, if thou have borne him hence, tell me where thou hast laid him and I will take him away."—John 20:15.

O what devotion and how slow to believe the truth. Why? That you and I might have added direct testimony to the fact of His resurrection. This was *the first appearance of Christ* (Mark 16:9), for it was Jesus who stood by her when she turned away from the open tomb and the presence of the angels, but blinded by her tears, and bewildered she "Knew not that it was Jesus." Then Jesus saith unto her, "Mary." She turned and having recognized His voice said: "Rabboni;" which being translated is "Master." She could doubt no more. The voice and the bodily appearance were recognized. In her great joy at finding Him alive she would have taken hold of Him, but He said "Touch me not; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; to my God and your God."

Thus convinced and commissioned she "came and told the disciples that she had seen the Lord and that he had spoken these things unto her." (John 20:18).

The second appearance of Christ was to Mary the

mother of James and Salome. "And as they went to tell his disciples, Behold! Jesus met them saying, "All hail." And they came and held him by the feet, and worshipped him. Then said Jesus unto them, "Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."—Matt. 28:9-10.

The third appearance of Christ was to Peter, as declared by St. Paul. Peter appears to have gone again in haste to the sepulchre, and it was probably at this time that the risen Savior "was seen of Cephas," before he was seen of the twelve.—I. Cor. 15:5.

For when the two disciples returned from Emmaus the eleven declared, "The Lord is risen indeed and hath appeared to Simon."—Luke 24:34.

All this is so simple and natural, and has such harmony of parts, such coincidences with collateral circumstances, correspondence of feeling and action suited to the occasion, the characters and circumstances, that it seems difficult for an honest seeker after the truth to longer doubt the resurrection of our Lord.

The body was gone from the tomb under circumstances which made it practically impossible for it to have disappeared by any other means than by the resurrection, according to the prophecies (John 1:45) and the promise of our Lord.—See John 11:25; 2:19, 21.

But to His disciples He was more distinct and emphatic. (Matt. 16:21; 20:17, 19; 27:63.) The grave had Pilate's seal upon it; Christ's enemies made it as secure as possible. (Matt. 27:65, 66.)

It is impossible that the whole guard of sixty men should have been asleep on duty. Men accustomed to the rigor of military discipline in the Roman army, asleep, when the punishment of such an offense would have been death! Had they been really asleep, it is more in accord with human nature, more probable that they would have feigned a miracle, had there been none, than to have made confession, but they had been bribed and were protected by the Jewish authorities.

Their first statement was true to nature, true to fact.—Matt. 28:11, 13.

His disciples could not and did not steal away his body. They had no motive for so doing. They were dispirited, discouraged, almost in despair. They had felt the shock of an earthquake, the seal was broken. The stone rolled away; the body was gone from the grave.

At least three different times, angel witnesses from the unseen world, standing or sitting in the vacant tomb, had testified to many that he was risen. And now he, himself, on three different occasions, had showed himself alive and in the body. At least four competent witnesses, boldly bear glad testimony to his resurrection. The disciples were convinced, and said, "The Lord is risen indeed."

But that the world might be left without excuse on this pivotal point, added testimony is given.

The fourth appearance of Christ was on the road to Emmaus.

That same morning after the women had returned from the sepulchre, but before Christ was seen of Simon, two of the disciples, one of them Cleopas, or

Alpheus the father of James, and the other probably St. Luke, had left Jerusalem on foot for Emmaus, a village seven or eight miles west of the city. As they walk, with shattered faith and aching hearts, and talked of the sad events of the last three days, a stranger falls in with them and opens to them the scripture, expounds the prophecies relating to the Messiah, and shows that the very events they lamented were necessary and also that Christ must rise again, that the scriptures might be fulfilled.

Although their hearts burned within them while He talked, and opened to them the scriptures, they knew Him not, for their eyes were holden until He was made known to them in the breaking of bread. He took His old accustomed place in the familiar intercourse of social life and they knew Him. He is risen and no mistake. We see him and know him. Full of joy, they return immediately to Jerusalem with the glad news to find the disciples assembled and already convinced. Then the two witnesses rehearsed what had transpired on the way, and also at the village whither they went but they had hardly finished their testimony when,—

Christ made His fifth appearance on that glad first Sunday.

It was now the evening of this first day of our Lord's resurrection. Ten of the apostles and many of the disciples were assembled to talk over the events that had occurred. For fear of the Jews the door had been closed. Suddenly "Jesus, himself stood in the midst of them, and saith unto them, 'Peace be unto you.'" (Luke 24:36.) The appearance was so sudden that "they were terrified and

affrighted." But he calmed their fears and assured them by infallible proofs, showing them his hands and feet, calling for "meat" and "eating" before them a piece of broiled fish, and of an honey comb declaring, "I am he." Then he reminded them of the prophecies concerning himself, and of his own words which he spake unto them while he was yet with them. "Then opened he their understanding that they might understand the scriptures," and commissioned them to "witness of these things." But Thomas was not with them and would not believe.

The sixth appearance of Christ was to convince Thomas of his resurrection. Thomas had said: "Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe." On the return of the new Sabbath, the eighth day of his resurrection, his disciples, and probably the whole church, were assembled together. Thomas was with them. Suddenly Jesus stood in their midst and again pronounced his blessing of peace upon them. Then turning to Thomas he said: "Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless but believing." O, what condescension, what patience! It was enough. The skepticism of Thomas was gone and he cried out, "My Lord and my God."

The seventh appearance of Christ was at the sea of Tiberias; Peter with six other disciples had gone fishing, but "that night they caught nothing."

In the morning Jesus stood on the shore and bade them cast the net on the right side of the ship. They

did so and inclosed a "multitude of fishes" "an hundred and fifty and three." Then he called them to "dine," and they knew he was the Lord. It was on this occasion that Jesus rebuked Simon Peter for his fall and recommissioned him as a witness to the truth.

The eighth appearance of Christ was at a place designated by our Lord prior to his crucifixion. On a secluded mountain in Galilee the whole company of disciples gathered by appointment to see and hear the risen Lord. To Mary and Salome, after the resurrection, he renewed the message, "Behold, I go before you into Galilee, there ye shall see me."

The multitude gathered on this occasion exceeded "five hundred." Twenty years after this more than half this company were living witnesses of the resurrection of our Lord, so we learn from St. Paul's public statement. Had this been false it would have been denied then and there. It was here and before this multitude that he gave infallible proofs of his resurrection, and spoke of things pertaining to the kingdom. Here also he renewed the promise of the Holy Ghost and gave to the apostles their grand commission, "Go ye into all the world and preach the gospel to every creature."

The ninth appearance of Christ was probably made to James, the only apostle whom St. Paul met when he came up from Damascus after his conversion.

The tenth appearance of Christ was at Jerusalem, just before his ascension. Here, after renewing their commission, he gave them the promise of the speedy coming of the Holy Spirit, and commanded

them to tarry in the city of Jerusalem until they should "be baptized with the Holy Ghost." He then led them out toward Bethany upon the Mount of Olives. "Here," says D. W. Clark, "Here probably upon the sacred spot where he had often instructed his disciples and prayed for them, the spot that had witnessed his awful agony that forced the bloody sweat from every pore, the spot where he had been betrayed by the traitorous kiss of one disciple and forsaken by all the rest, upon this spot he lifted up his hands and blessed his disciples; and as he blessed them he was parted from them,—higher and still higher he ascended in the vaulted heavens, till a cloud received him out of their sight, and he was seen no more." All this in the presence of five hundred, most of whom St. Paul declared to be alive in his day.

These ten appearances of our Lord to chosen witnesses, more than six hundred in all, are not a full statement of all the manifestations of himself to his church during the forty days, for he lived among his disciples and taught them concerning himself and his coming Kingdom, so frequently did he show himself to them.

Luke, referring to "many infallible proofs" of his resurrection given to his disciples, says he was "seen of them forty days." But these ten appearances are recorded minutely, with their attendant circumstances, that the world may be without excuse. Can the truth of any fact have clearer, fuller, more powerful demonstration?

Paul says: "If Christ be not risen then your faith is vain, our preaching is vain, ye are yet in

your sins." Then if Christ be "risen indeed" the converse is true; the church has a sure foundation, fixed, immovable as the everlasting throne of the eternal God. Overwhelming as is testimony to the fact of Christ's resurrection already given, the Holy Spirit adds still more convincing proof.

The eleventh appearance of Christ on the earth, with the attendant circumstances, recorded in the scriptures, was made after his ascension, and to an enemy—but to an enemy who verily thought he was doing God's service—Saul of Tarsus on the high road to Damascus, "breathing out threatenings and slaughter against the disciples of the Lord," was met in the way at high noon by the risen Christ, and became the great apostle to the Gentiles.—Acts 9: 1, 9.

What a change wrought in the life of such a man! Religion is not a book, not a theory, but a living, dominating principle, a divine inspiration.

Our risen Lord met Saul and changed his heart and life, and Paul the Apostle—as one born out of due season, having seen Jesus—caught the current of Jewish and Roman thought, held it in the grasp of his mighty intellect, aflame with divine light and love, and turned it back through Christ to the center and source of all thought, all life.

But this appearance is given as a sample, for Saul is not the only witness, since the ascension, that can testify, "He was seen of me also." Ten thousand times ten thousand and thousands of thousands, yea, a "cloud of witnesses" can testify to the fact of the resurrection of our Lord. Then if Christ be risen indeed, the atonement is a fact. The devil is con-

quered and his works destroyed by the tried Christ, the resurrected Christ, the conquering Christ. Salvation full, free and finished, is offered to all.

But the tried Christ must provide a system of persuasives immutable and perfect, having all elements reaching the citadel of man's moral nature not destroying his freedom of choice, but leaving him without excuse at the judgment.

This he has done in and through the church on the earth. Other institutions have fallen; this has not and will not.

Firm as the rock on which it rests, "the gates of hell shall not prevail against it."

The storms of persecution may rage around it, the hate of hell may beat in pitiless fury upon it, but it stands unmoved and immovable; for the life of the Lord, the living stone, is in every lively stone; fitly framed together, growing into an holy temple. The stones of a house rest upon the foundation, support one another and are held together by cement. So the church must rest on Christ, help one another and love will cement the whole into one and make it impregnable.

The corner-stone of a building is the stone which connects its sides and ends, and binds them together.

Christ is the connecting link, the binding force between the old and the new dispensations, between earth and heaven, the soul and God.

This corner-stone is precious. A diamond is of but little use, yet it is beautiful and rare and therefore precious.

This stone is of the greatest value, because there

is none other like it, and all happiness, all life, present and eternal, is dependent upon it. In an arch there is but one key-stone.

There is one Christ, only one. No other nature like his. The human and the divine natures united in one person, making atonement for sin possible. There is none like him in hell or earth or heaven. "There is none other name given under heaven among men whereby we must be saved."

In his character he is the most beautiful in the universe of God. No wonder the language of every converted soul is "precious Jesus."

We should praise God that we have not followed a cunningly devised fable! Stephen, under a shower of stones crushing his brain, looked up with a radiant face and saw Jesus standing on the right hand of the throne of God. Thousands since his day have come down to the brimming river, and, looking across the dashing flood, have seen their Lord, and standing with him the long lost, loved ones with "beautiful beckoning hands" bidding them come,—come home.

Build on Jesus Christ, the tried, precious, sure foundation stone. "But let every man take heed how he buildeth thereon."

The foundation must not only be good, but the house, personal character, must be good also. Build by keeping the commandments. "If ye love me keep my commandments."

Paul says, "He that believeth shall not make haste." Peter says, "Shall not be confounded." Let the cement and link of love and faith bind the lively stone to the living foundation and you will not

be confused nor frightened, but confident in every conflict; and calm, reposing on Jesus in affliction, bereavement and death. O ye restless wanderers after rest, tossed on life's troubled sea, come to Jesus! "Other foundations can no man lay." All else is sinking sand. Build on Jesus. There is no thunderbolt in the caverns of earth or hell that can shatter this foundation.

"The great God who sitteth on the circle of the heavens, and fashions suns with His hands and kindles them with His breath, and tosses laughing worlds from His fingers to run in music round their orbits, shall kindle with His breath a flame to consume all other foundations." But the rock, Christ Jesus will stand when the stars fall and the heavens depart "as a scroll when it is rolled together," when the Judge descends and the trumpet of God wakes the dead. Storms forged in caverns of night may go overhead, but they will never shake a flower in the garden of God. The Christian's home is builded on this sure foundation.

First Commandment.

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.—Ex. 20:2.

Thou shalt have no other gods before me.—Ex. 20:3.

The proper education and preparation of Israel, in order to do the work set before it and to fulfill its high destiny required a long, painful process, and demanded as its basis that it be a nation of Monotheists.

The purpose of the life and history of the chosen nation, was to set God in the true light in thought, and to enthrone Him over conscience, both for itself and for the world. Israel's highest trust, its greatest privilege, as well as its qualification for the work before it, was to have only one God.

It must be Monotheist, not by legislative enactment, but by the law of exclusion. No formal statement of the Unity, Nature and Character of God is put before its people, because, as a nation, they were in their infancy and were not qualified through processes of reasoning to reach just conclusions on these great questions, even if that were possible to the highest civilization. Other nations worshipped Lords many, and Gods many, but here, no question of comparison is raised.

Pure Theism must be deeply rooted in the world's thought, as the basis of all true teaching, hence at the very beginning, God declared Himself—"I am."

Israel was not even to recognize the existence of

heathen deities. Nothing is said about them. No proof of their inferiority is attempted; they are excluded.

The issue was clear, unmistakable. They were separated from the baleful atmosphere of Egyptian idolatry.

To secure perfect and permanent recovery from a malady produced by breathing poisoned air, the patient must be moved to a purer atmosphere.

All remedies are only palliatives, none are specific, so long as the cause of the disease remains. A wise physician will demand for his patient a change of climate.

The highest Christian character comes from a pious Christian home, where the only true God is recognized and worshipped; where the united head are both righteous before God, walking in all of the ordinances and commandments of the Lord blameless, where the father of the family is revered and obeyed, a prophet, a priest and king. John the Baptist, was reared in the home of Zacharias and Elizabeth. The Lord Jesus spent his early years amid the seclusions of Nazareth, in the home of Joseph and Mary.

The Jewish nation demoralized by tyranny, corrupted by idolatry, were removed from idol worship and separated from idolatrous nations, and by divine command, forbidden any intercourse with them.

By the law of exclusion they were forbidden to worship false gods—then by their very nature as worshipping beings, they must worship the true God. But to worship Him intelligently, acceptably they must know Him. The necessity of such knowledge

is well represented in the language of another. "To hold the truth is essential. We take a true or false relation to any fact as we have a true or false notion of the fact."

Our attitude toward any object or movement is taken from the understanding we have of it. Men often take a stand in relation to the forces of nature and society that involves them in disaster.

Misconceptions of the nature and direction of forces, in many cases, involves ruin. Men assume their attitude before God, and their relation to His government, from their misunderstanding of the facts of His character and law. In many thousands of cases they misplace themselves, and are borne down by the infinite power of their own error. Nothing but the "Truth will make men free."

But how was God to certify himself to these people and enthrone himself over their consciences? Philosophers tell us that "There are facts and truths of which we are never in doubt." In fact, all error starts from some truth. Every falsehood is but a false putting of truth. Of the existence of matter, and of its essential phenomena, there is no doubt. Here is certainty. But in complex combinations and where inference begins things often get tangled and come into false attitudes in our thought. Still the phenomena, extension, figure, solidity, color and these inhering in, or supervening upon, a substance, are facts, true facts, underlying all the grotesque displacements of them in our thought. So feeling, thought, volition, inhering in the substance which we name spirit, are subject to much false grouping, while they remain evermore unquestioned and un-

questionable. That which is the basis of all thought, then, is true. The mind reposes in the conception of these primary facts. Nothing can shake the serenity of its convictions with respect to them. It laughs all skepticism to scorn. No more essential, in the primary conditions of thought, are the ideas of solidity, figure, extension, color, as phenomena of matter; or knowledge, feeling, volition, as phenomena of mind, than is the idea of the divine existence; Matter, Spirit, God—these words, are fundamental in thought. There may be, there is, much false thinking with respect to them; but the mere idea of them, as fact, as existent back of all modifications of the idea in our thought, is a conviction which it takes a world of nonsense to disturb.

There is something objective to man answering to all that is subjective in him. The faculty of vision has its field of objective realities, so of the faculty of hearing. Below the faculties which are posited in organs of sensation there is the general faculty of knowledge, there are the affections, tastes, sentiments. All these—everything, in fact, that can possibly be named in man answer to, or are answered to, by something without.

Now, the grandest, richest faculty in the range of consciousness is that by which we think of God. While all else within is the counterpart of an object without, does this appear without any answering fact? While every other voice within that calls upon a fact without gets ready echoes, does this one waste itself in empty space? Is the fact in which consciousness culminates the only one that is a lie and a cheat?

“Men believe in God because the thought of Him is

in their minds. This fact is sufficient ground for the belief, if there were no other. The universal Godward consciousness is one side of the great fact of which God Himself is the other. It is the sense of our relation to the ultimate Being. This consciousness is the basis of all religion. It is the condition of all religious thought and feeling.”—*Marvin*.

Thus the being of God may be demonstrated by a process of reasoning, but this idea was not hinted at in the first commandment, for the reason—Israel, at this time was not capable of reaching truth in this way. There is no formal announcement of the existence of God. God is assumed. There is no systematic statement of His attributes. They shine forth in His works. There could be no question as to who is the one God. That is the only issue made, but it is clear, definite, unmistakable.

The answer is clear: “I who brought thee out of the land of Egypt.”

They knew who God was from their recent contact with Him. To them, His personality was as vivid as was that of Moses. There was no possibility of confounding Him with the gods of the Egyptians.

They had seen the demonstration of Jehovah’s dominion over the forces of nature; over the gods of the heathens; over all opposing powers.

Not in scientific form but in historic statement, His name was announced to them: “I am the Lord thy God which have brought thee out of the land of Egypt.”

Hence He must be God Almighty, and therefore has power and authority to command.

To command without authority is to bluster. To issue orders without power to execute them is to be subjected to contempt and ridicule. It is not the noise and show of authority only that commands obedience; it is authority made effective by character and power. In the circumstances attending the giving of the Law and in the preface to the commandments found in these words: "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage," God gave to Israel assurance of authority and power, and also ample reason to command the most perfect obedience. I need not describe the location of Sinai with Israel assembled by God's appointment in the little valley at its base to receive God's law; the quaking mountain, the smoke, the fire, the trump of God that sounded long and loud and waxed louder and louder till all Israel turned pale with fear,—that was the most wonderful sermon ever preached on this earth. No human voice could be heard by that multitude at one time, but they heard God that day.

They were prepared for that sermon. They were commanded to wash their clothes—to show that the soul must be washed and made clean that we may hear God speak.

They were told to refrain from common and innocent pleasures, for three days, that they might hear and understand the divine voice.

They were warned not to rush madly into the divine presence—not even to touch the base of the mountain, on whose top His burning feet rested, lest they die.

When Israel was prepared, assembled and ready

from out the clouds and darkness that covered the top of the mountain the voice of the Almighty broke the stillness of that awful hour: "I am the Lord thy God." "I am" Self-existent, Eternal. The fountain and source of all being; "I am" being, the author of all being; then I have the authority and power to command.

"I am the Lord." Lord in the Hebrew meant more than it does in the English. In English, Lord means ruler, governor. In the original it includes the idea of "bread," the giver or dispenser of bread. The Lord—the source of bounty and blessing. "Every good gift and every perfect gift is from above and cometh down from the Father of Lights." "Which brought thee up out of Egypt, out of the house of bondage." The awful grandeur and glory of the Divine manifestation, the voice of the Almighty awed them into obedience. Then gratitude, demanded obedience. Has this story any practical value for us? Jesus is the bread of God. By his sympathy, love and blood, he has delivered us, not from Egyptian bondage, but from the thralldom of sin and Satan. Then we ought to know and do His commandments.

To Israel the Lord said: "I am thy God." In Me is centered all wisdom, power, life and good, and I will be thine with all that I am and all that I have, on this single, simple condition: "Keep my commandments and do them."

Make this covenant with me, this covenant of love, and I will be your God and ye shall be My people.

"And all the people answered together, and said, "All that the Lord hath spoken we will do." Will

you say that much now? You have said it. You said that at the altar when you came into the church. You have often said it when you came forward and renewed your covenant with God.

O that this day you may in your hearts say, "All that the Lord hath spoken will we do."

This first commandment prohibits all inward idolatry as the second commandment prohibits all outward idolatry.

God has demonstrated to Israel and to us his authority and power to command; and has given ample reason in the revelation of His nature and character for our constant, implicit and unending obedience to His will.

Then He demands that we take Him only as our God.

"Thou shalt have no other gods."

It does not mean simply that thou shalt have no other gods in preference to, or above, the Lord, but thou shalt have no other gods before Him; that is, before His face. That is the meaning of the Hebrew words. Now as God is omnipresent and his eyes are everywhere beholding the evil and the good, to have another God at all, would be to have him in the face of our Heavenly Father.

This fact calls our attention to two things: First: We can not hide our idolatry from God. He knows us, reads the deep secrets of our hearts. All things are open and plain to the eyes of him with whom we have to do.

Second: Pride is a form of idolatry fearfully common in this age of the world. It was pride,

false ambition that caused the devil to fall as lightning from heaven.

It was pride that led Eve and Adam to rebel against God in the garden,—A desire to be as gods knowing good and evil. Pride has covered a thousand battlefields with bleaching bones and left thousands upon thousands of desolate homes with ten thousand times ten thousand widows and orphans to weep and mourn over the ravages of this demon which the world worships. Pride is undue self-esteem, or a desire for self-exaltation and manifests itself in all degrees of development from its first inception as a seed of selfishness up to its satanic arrogance that would contend with God Himself for the dominion of the world.

You may hide it from the world, but if it is in the heart and is indulged there in secret, God sees it and knows it.

Turn to the prophecies and learn a lesson. In the darkness of the night, in the very temple of God, the priests were discovered with their censers full of incense offering sacrifices to devils. You can not hide even your heart from God.

Thou shalt have no other gods, "thou shalt worship the Lord thy God, and him only shalt thou serve."

Worship Him in your heart, and serve Him with your spirit, and life, and Him alone. Jesus says: "Ye can not serve two masters," and yet men serve gold—Mammon is the god of this world.

In this age almost everything is estimated and valued in dollars and cents. Utilitarian sentiments are dominant in all walks of life. Manhood and religion are ignored. The young, the old, the middle-

aged—male and female are in a mad rush for money. How many to-day put gold above God and silver above their Savior in their heart of hearts?

This is often done not only by those who have and hold money, but by those who are in abject poverty. Men look on the outward appearance, but God sees the heart. In the eyes of many, even the gospel has come to have a commercial value—fearful sacrilege.

Again: I am not certain but the most dangerous and ruinous idol is the love of pleasure. Man deifies pleasure in the face of God Almighty. O, I must have a good time, I must eat, drink and be merry. Well, that is all the pleasure some will ever have, for they are heading hellward with all their might. But consider what a choice you have made.

And some are making this sad mistake after having solemnly agreed to hear, keep and do the divine will. Like the rebellious Israelites, they are dancing around the golden calf and whetting the sword of justice that may cut them down.

To have other gods before the Lord is to insult Him to His face and provoke His wrath against us. He knows our sins and will not hold us guiltless. Have you gone off after strange gods, putting self before the Lord? Can you take care of yourself when the judge shall come and the world is on fire? Can you depend on your gold then? Will a life of pleasure save you then? O, leave your sandy foundations, turn from your false hopes and come to God, and he will save you and bless you forever.

But I know my Lord and to Him I turn with all my heart. I will have no other. He broke the power of sin and set my captive soul free. He divided the

Red Sea of doubt before my face, and led me about through the wilderness by a pillar of cloud by day and a pillar of fire by night. In answer to my humble prayer the heavens dropped fatness and he gave me manna from heaven. He fed my famishing soul. Moreover he led me to the Jordan and when my feet touched the brimming river, the waters of doubt and distrust rose and stood still and I crossed over to the land of Beulah, where the birds ever sing and the songs of the angels are heard from afar. I eat of vineyards I planted not, and drink of water from wells I digged not. I breathe the pure air of Canaan and bathe in the light that shines in the face of my Lord, until sometimes I feel that the very river of life itself overflows my soul, and I am lost in a sea of love. Take God as your portion, and God alone, and with Him you shall live and reign forever.

Second Commandment.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.—Ex. 20:3, 4.

“Thou shalt love the Lord thy God.”—Matt. 22:37

The commandments of God rest upon a sure foundation, and constitute for all time a summary of human duty which bears divinity upon its face upon two pillars, solid, strong; eternal as God himself. The one stands prominent in the New Testament Scriptures. The other is most conspicuous in the Old Testament. The one is the incarnate Christ, the tried stone, the precious corner-stone, the sure foundation of the church; the other is the being, nature and character of God himself, whose burning feet touched the quaking top of old Sinai and, amid thunder, fire and smoke, proclaimed this law in the ears of Israel, assembled in the plain below.

There the name and nature of God stood forth in awful grandeur and glory as the basis of all law. “Its precepts were according to Jewish tradition, the pillars of the law and its roots.” The two poles of an electric battery—the positive and the negative

—are necessary to produce an electric current, but the poles must be connected. Then the electric current flows with resistless force according to the strength of the dynamo.

The Old and the New Testaments are the positive and the negative poles of the church through which God intends to magnetize, electrify and save the world.

In the Old Book the word is: "Thou shalt not," negative; in the New it is: "Thou shalt," positive. When these meet in the heart and life, the result is a grand Christian character, as resistless against sin as is its source of power for righteousness.

The mother passions of the mind are love and hatred. These passions or affections are generic and antipodal, from them all other passions of the mind spring.

Love is an ardent affection excited by that which is good. It is the basis, the source of every pure, noble, and holy affection of the soul. It is ardent—*ardens*—burning. Love, then, is a hot, fervid, absorbing state of the affections when excited by that which is good. It is not respect, admiration only, it is that consuming affection which throws the soul, the life, at the feet of the object loved. With all the mind, heart and strength is the measure supreme.

If we love God thus, our worship will glow and burn with resistless power, consuming every opposing force. The idea of pleasing God will be uppermost in our minds.

All we do, all we say, will be with an eye single to His glory.

We will gladly keep the command "Seek ye first the kingdom of God, and his righteousness."

First in time, first in estimation, God will be first in your thought, affection, purpose.

The inspiration of this love is the Holy Spirit. Pentecostal fire that came in answer to the prayer of the church in the upper room. God is enthroned over the soul, in every word, thought and deed of life—anything short of this is idolatry—is to break the commandment: "Thou shalt have no other gods before me."

Hate is the opposite of love, and springs from a disordered state—is itself the result of violating the first commandment. Man's normal state—moral, mental, physical—is uprightness. God made man upright in his physical, mental and spiritual nature. The spiritual, inspired by love of God, dominated the whole being; but sin dethroned love to God, dethroned man's spiritual nature, and left the mental or physical dominant, the whole being in disorder, and therefore in pain and anguish, under the power of every false god.

The God-ward consciousness in man is universal. All nations, all men, worship some god. Man is a worshipping creature. Rome worshipped Mars, the god of war; Athens worshipped Minerva, the goddess of wisdom; Ephesus worshipped Diana, the chaste and modest god. Mercury was the god of eloquence; and Plutus, the god of money. The Scandinavians worshipped Wodin,—in honor of this god the fourth day of the week is named Wodins-day, Wednesday. Thursday was named for Thor, and Friday for Freia.

Female vanity bowed at the shrine of Venus. The Hindus worship Vishnu, whom they believe to have been incarnated nine times.

The Egyptians worshipped Osiris and Isis, and a multitude of other false gods; birds, fish, bugs, flies, serpents, the Nile, sun, moon, stars, and planets. But a few even in that day, worshipped the God of heaven.

To those false deities the people made images of wood, stone, and brass, and bowed before them in worship.

One may violate the first commandment and not break the second, by making an image, or bowing down before an idol. He may be an inward idolator and not show it to the world, but this is more difficult than at first appears. As a rule true character will show itself to the world. Idol worship is an object lesson to the world and shows increased degradation. Sin is progressive.

“Thou shalt not make unto thee any graven image, or any likeness of anything in air, or earth, or sea.”

But you say: What has this to do with us to-day? I answer: Many worship idols, and manifest their idolatry just as surely and plainly as did the Egyptians and Romans—as do the Hindus and Chinese, who bow down to stock and stone; as did Israel before the golden calf.

What God do you worship?

Let us name some of the idols that men worship, and may God help us to examine our hearts to see whether or not we are devotees.

And lest we, in self deception, claim innocence, let us ask: “What is idolatry?” It is worshipping

something other than God. It is making something other than God the chief object of our thoughts, the chief object of our affections, the chief object of our pursuits, and the supreme source of our happiness. It is to make the idea of God secondary in our words and actions. It is to give God, if at all, not the first, but a subordinate place in mind and heart.

God does not require that we should not think of other things and love other things. But He must be *first*. The supreme source of all our happiness, the idolatry of this age has many forms of expression. Let me illustrate: The ancients worshipped Bacchus, the god of wine. Many of his most ardent worshippers never saw an image of him. But they sought and found their chief happiness in gratifying their appetites for strong drink. Bacchus is worshipped now. Men and women, too, count it their chief joy to drink liquor. They think more of liquor than they do of their Lord. They must have a little egg-nog, a little toddy, a little wine at any cost, and can not be without it in the house. It is a matter of small import in comparison, if they are without the Bible, family prayer, secret prayer; but they must have liquor.

Bacchus is worshipped now. See his shrine in the grocery, the saloon, the hotel bar, the boat bar, the jug, the bottle in the private room.

Look at that temple, it has stupendous foundations. They cover every nation under heaven. See its columns. They are built of human skulls with dried and glaring eye-holes. Its altars are bloody; human souls are burning upon them in blue alcoholic flames. Its halls are long, dark and gloomy, covered

with carpets woven with threads of blasted hopes, where the feet of despair tramp, tramp, tramp down toward hell, between frowning walls, whose sides drip, drip, drip with human tears turned to gall. The music in that temple is the wail of the widow, the moan of the orphan. It is lighted by the glare of the fires of the pit into which the back door opens, and through which a never-ending current of lost souls go out and down to a drunkard's hell. Liquor causes the death of more than 120,000 persons in America alone, every year, 125 every hour. At every tick of the clock a soul, through the influence of liquor, drops into perdition. May God have mercy on us!

The love of liquor is a king upon a dark throne, thousands crowd to worship at his shrine and sacrifice upon his altar. What is the sacrifice offered in this ghastly temple? One comes with character, another with reputation, another brings his health, another sacrifices his mother's prayers, his father's love, his wife's broken, bleeding heart, another his own life. Another comes with something that shrieks aloud in its anguish. What is that, young man? "My soul." Stop, stop, Jesus died for that soul!

May God have mercy upon this idolatrous nation and save us from the doom of the drunkard. Brothers, if you would save yourselves, your sons, your homes, from this monster, you must do all in your power to save your State, your country, from its power. Then vote for no man who will not do all in his power to throttle and destroy the devil-god, who would, if he could, tear the Lord Jesus from his throne in heaven.

Don't taste it, don't touch it, don't!

Others worship their appetites. The chief object of their thought is: "What shall I eat?" For that they labor, for that they spend their money. It is their chief source of happiness. Paul describes them in these words: "Whose god is their belly." No wonder they are more sensual than intellectual. They subordinate every faculty of mind and soul to feed the body. Are we guilty? If the hours of eating conflict with the time for praying, which must wait? Shall we feed the body at the expense of the soul? Must we keep God, the King of heaven, waiting like a servant to suit our convenience? If so, we think more of our bodies than we do of our Lord, and the world sees it. We have enthroned the body, over the mind and spirit and made our Lord, the King of heaven, take the place of a servant in our thought. No wonder disorder, disease, pain and anguish follow.

Oh! My brother, sister, throw away your idols. Make God first in thought, affection, purpose in life. From Him seek your supreme happiness.

The ancients worshipped Plutus. Croesus sacrificed to gold and lost his liberty and his life.

This nation is a worshipper of Plutus. The chief aim of America is money. The sentiment of our people is "get money and with all thy getting, get money."

The love of money nerves the arm of the patriot, the arm of the traitor, the arm of the robber, the arm of the rich and poor alike.

Men sell their reputations, their characters, for money. Parents barter their daughters for gold,

and young ladies sell themselves, body and soul, stifling the sentiments of love in their hearts, God's vice-gerent pointing to a congenial companion—and take in preference a rich rascal because he has money.

Why all this: Because money is the expression of selfishness, for with it men hope to buy human happiness.

The Egyptians worshipped the sun, moon and stars. The tendency to-day is to put God out of the universe and deify second causes.

The beauties of creation are but the handiwork of our father, God. Then look beyond and above all these and worship God, who is a spirit.

Make Him first, best in your thought and heart, and express it in your life. Make no idol.

When aurora stands tiptoe on the eastern mountain tops with burnished robes floating in the wind, and with rosy fingers pulls aside the dark curtains of the night and flashes the light of a new day through dew and mist, look beyond the morning to the God of light and worship Him. When the sun comes from His chambers refreshed and with fiery face flaming over the rim of the eastern horizon, shedding shafts of light, flashing across the world, look beyond the morning, beyond the sun, to the God of light and worship Him.

When Satan comes clothed as an angel of light,

with deceptive smile, and calls you to self indulgence, to love the world, or the things of the world, cry: "Get thee behind me, satan," and look beyond the gate of pearl to the throne of God, to the "Man above upon it," arrayed in radiant glory in whose hands are held a crown, a palm, a harp, outstretched to you, and worship Him, and Him alone. "Behold he cometh with clouds and every eye shall see him and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen."

The Third Commandment.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.—Ex. 20:7.

“Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shall perform unto the Lord thine oaths: but I say unto you, swear not at all. But let your communication be yea, yea; nay, nay: for whatsoever is more than these cometh of evil.”—Matt. 5:33, 34, 37.

“But above all things, my brethren, swear not, neither by heaven, neither by earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation.”

Almost all evil is the perversion of some good. Swearing is an unconscious recognition of God. It is a profane appeal to the Godward consciousness in man, which is universal.

To swear is not only to proclaim God supreme in our own thought, but it expresses our conviction that all men recognize his almighty power. It is an appeal to the common, universal consciousness of man touching the Divine. It is an appeal to an acknowledged power above us. Not only a power acknowledged by the swearer himself, but to a power which he feels must be acknowledged by all men. It is a confession of weakness, of personal helplessness.

Making appeal to the Supreme Being and calling him to witness, constitutes the spirit and essence of an oath.

The form of the oath is immaterial whether by putting the hand under the thigh, as among the Hindus; on the Koran, as among the Moham-medans; on the Hebrew Pentateuch, as among the Jews; or by kissing the Bible, as among Americans, the oath is the same, for the appeal is made to God, the Supreme Being.

He who solemnly and sincerely takes an oath, by whatever form, excludes every other power, acknowledges God as supreme and calls him to witness to the truth of his statement.

An oath thus taken is not a violation of the third commandment, for God says: "Thou shalt fear the Lord thy God and shalt swear by his name."

The Divine purpose therefore is to bind the race to Himself by solemn covenant for their good and his glory. Our Lord's command, "Swear not at all" can never relate to an oath in a civil cause, taken according to the definition above given, nor to the obligation required at the door of the church and about the holy altar. That is a covenant entered into between God and man. In it, God binds Himself by two immutable things (Heb. 6:18), in which it is impossible for God to lie. In this covenant He demands sincerity in man.

"Thou shalt not take the name of the Lord thy God in vain." This commandment has a much wider application than we are wont to think. It is violated by hypocrisy, by making profession of God's name and not living up to that profession, and not intending to live up to it when the profession was made.

There was mental reservation in the very act.

Have you deliberately taken vows at the holy altar, after a clear explanation of their meaning, reserving to yourself mentally the privilege to violate those vows at will? Then you lied before the congregation. You profanely lied unto God. You may have thought yourself innocent, but God says he will not hold you guiltless.

Ananias and Sapphira fell dead at the apostles' feet for a sin, it may be, no worse than yours.

The name of the Lord is profaned by covenant breaking, lying. If we make promises to God and perform not to the Lord our vows, we take His name in vain.

We may have been honest and sincere when we took the obligation, may have meant to keep it; but, later, became careless and thoughtless, then reckless, until we have wilfully and knowingly violated our solemn obligation to God. If so, we have broken the third commandment and stand condemned before God.

Have you wilfully and knowingly broken your church vows? It may be you stood before an altar less than a year ago and took upon yourself these solemn vows. They were fully explained to you, their meaning made clear.

You came voluntarily and assumed them with a clear understanding of their binding force. You are without excuse.

Have you allowed the devil to deceive you and lead you away from the Lord and into the world for happiness? Are you determined to play cards and dance your souls to hell? O, my brother, my sister,

because I love human souls let me beg you in the name of our common Lord, as you love your life, quit it, quit it.

But if you have made up your mind that you prefer the company of the vicious and frivolous to that of the saints of God, and are determined to go with the wicked world down to death, then go to your pastor and say: "I have decided to live in sin, violating my solemn obligations, and risk the doom of the lost, rather than keep my vows and go through the sanctuary of God up to the home of the good," and he will take your name off the church book, blotting it out with tears wrung from a bleeding heart.

Then let him enter on the book opposite your name these words: "Withdrawn because he loved sin more than his Savior."

Could you meet that in the judgment? It is not a question as to what you believe, or think; but the question is, whether or not you will keep your vows.

Rash, thoughtless, or careless swearing is forbidden.

To use the Divine name, or any of His attributes, without reverence is to profane His name.

Rash, angry swearing is to presume to command the great and holy God to curse a fellow creature as if he were your servant. It is to offer a prayer without desiring or expecting it to be answered.

O swearer, if your profane ravings were answered, where would you be to-day?

God does, sometimes, answer the profane man's prayer. Some years ago, some miners in Lumpkin County, Georgia, were reproved for playing cards on Sunday. One of them, Allen by name, walked out

of his tent in anger, and, shaking his fist toward heaven, wished that he might fall dead if he was afraid of God. With his hand still uplifted, he turned pale, trembled a moment and fell to the ground, dead, without uttering another word.

But your profane prayer may be answered even if the answer is delayed. It is a fearful thing to fall into the hands of the living God.

I know there are those who say: "The old Bible is no longer of force, but we must turn to the New Testament." This can not be true, for the Lord Jesus did not abrogate, but established the law.

The smallest letter or the smallest point of a letter of the law, will outlast this old world. Jesus declared that heaven and earth shall pass away, but one jot—the smallest letter or tittle, the smallest point—shall in no wise pass until all be fulfilled.

The Lord Jesus fulfilled the law in his own person by making atonement for sin, and thus gave sanction and force to the divine precepts by his blood, fulfilling all the prophecies touching the Messiah. This fact does not remove our obligation to keep the moral law, but intensifies it.

He fulfilled the law in his life of obedience to its every requirement, thus leaving to the world a perfect example, and we are required to follow that example and live as he lived.

He is now fulfilling the law in us by giving wisdom and grace to the members of his mystical body, to enable them to keep the law as he kept it. Therefore the binding force of this law will never pass away until the last son and daughter of Adam's race shall have had opportunity, through grace by the

power of the Holy Ghost, to keep the commandments, and so fulfill the law of Christ.

Not only is the old law binding upon us, but Jesus declares: "Swear not at all. Let your communications be yea, yea; and nay, nay; for whatsoever is more than these cometh of evil"—of the evil one, the devil.

Then to use "by-words" is to swear. "Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay."—James 5:12.

Make a simple statement of fact. "Yea, yea, and nay, nay," is the Divine direction. The first yea and nay are the declarations of purpose or the statement of facts; the second yea and nay is the performance in harmony with the purpose and facts stated, or they are to emphasize the statement.

First. A simple statement of fact carries with it the strongest possible conviction of its truth. The moment a man swears a statement is true, I doubt it. Swearing is the most useless, senseless sin on earth. No good can come of it.

Second. Swearing is an exhibition of native meanness. An old school book used many years ago had this motto: "He who swears will lie, he who lies will steal, he who steals, what bad thing will he not do?" That old motto contains a fearful truth. A bad heart is the rank soil out of which all sin grows.

Swearing is an exposition of the corruption that lies deep within. It but proclaims the real inward state. It is a disparagement and disgrace to man, woman or child, and an insult to God.

Third. Its tendency is to increase unto more ungodliness. All sin is progressive in its nature and tendencies. Swearing leads to lying, and lying leads to stealing and to all manner of sin, and leaves the man exposed to the storms of temptation that may be raised about him, and helpless in the power of the tempter. It leaves a man in the current and power of that force that may drive him to the commission of the most awful crimes. The devil knows the influence of this sin, and its tendencies, hence the universal temptation to blaspheme the holy name of God. How often, when no profane word has passed the lips, the thought of blasphemy has come into the mind, and you have had to hold your mouth as with a bridle and cry unto God for help until the tempter, foiled, flies in defeat. Even then your victory is but for a moment, for the enemy returns to accuse you of having sinned as grievously as if you had uttered vile words with your tongue. Resist him.

“Resist the devil and he will flee from you.” Keep your tongue and heart pure from this corrupting sin. “Draw nigh to God and he will draw nigh to you.” Our only help is in him. And so much the more is this necessary, because profanity, in some form and to some degree, is well nigh universal. Who is innocent? Who is without sin?

What is the effect?

“Because of swearing the land mourneth.” The civil authorities take notice of many kinds of sin, and by legal, human authority, punish violations of law, but no account is taken of this fearful sin, unless it happens to be committed in the presence of ladies. Thus God is degraded in the public mind be-

low created fallen humanity. Thus infidelity is fostered without intending it.

You may swear without punishment from human authority, but, be not deceived, you can not escape the punishment of the Almighty God. "For the Lord will not hold him guiltless that taketh His name in vain." "For whatsoever a man soweth, that shall he also reap."

Sow profanity and reap cursing. The reaping is coming.

"As he loved cursing so let it come unto him; as he delighted not in blessing, so let it be far from him."—Psalm 109:17

You may hold a living coal of fire in your naked palm and say to it, as you press it with your fingers, "burn that man, burn that man," but it only eats into your own flesh, so your curses return upon your own head.

There is profound meaning in that awful sentence against the wicked: "Depart, ye cursed, into everlasting fire." Not caused by the great Judge, but your destruction is the result of your own cursing.

We have forgotten to honor God with our lips and have profaned His holy name, even this whole nation. Vengeance trembles against us, held back only by the mercy of the Lord Jesus Christ.

Early one morning I stood on a mountain peak, and, looking abroad over the earth, I saw from sea, lake and running stream, from dale, hill and mountain, from field and wood, and city, full mists and vapor rising into the upper air; condensing into cloud and floating higher and still higher until they were locked in vaults where thunderbolts are forged

and cyclones fed, to be hurled upon our helpless race at the will of Him who rules in earth and sky. I trembled in the presence of such a power and thought of the rush and crash of a wrecked world. I thought of bodily pain, mangled limbs, crushed bodies, of writhing agony. But suddenly the mountain on which I stood quaked beneath my feet and a sullen roar called me back from such contemplations.

I looked again, and saw from city, town and country place, ascending what seemed smoke—inky black—sullenly, slowly, it boiled up, dark and dismal, until the whole face of the earth was hid from view. Beings of strangest form and most dismal hue laughed, grinned, croaked and peeped among the slowly ascending columns that bent toward a single point in the canopy above and poured through as from the crater of an awful volcano, right up into the face of God, who lifted His strong right arm against the column of earth's blasphemies and held it still. But His little finger, trembling slightly, touched what seemed smoke, and lo! the part touched turned to fire and fell on Sodom and Gomorrah and burned them to ashes.

My spirit shivered, for I thought of soul death. That death that forever dies and yet is never dead; of winds that ever howl to winds, and thunders that always roar; of groans that ever groan, and sighs that always sigh; of the never-ceasing storm in the soul of the lost—the undying worm—remorse, remorse.

There that awful column stands now, held back by the strong right arm of Almighty God, and that arm held motionless by the pleading blood of the

Lamb. If that hand should tremble, and but touch the head of that awful column,' it would turn to fire and this old world would be wrapped in flame in a moment.

Is there no remedy? Is there no help for the world and for the swearer? Yes! Quit it, quit it, quit it. Plead the merit of that blood that now saves the world from immediate doom. Go down on your knees in penitential prayer for personal salvation through Jesus Christ your Lord, and you shall be safe, now and forever.

Fourth Commandment.

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.—Ex. 20: 8-11.

“If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thy own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.”—Isa. 58:13-14.

“And he said unto him, the sabbath was made for man, and not man for the sabbath: Therefore the son of man is Lord also of the sabbath.”—St. Mark, 2:27-28.

The obligation to keep the Sabbath is universal and perpetual. It was instituted at the beginning of the history of the race. It “was made for man,” for man’s benefit, not his convenience.

Not for *the Jews* only, but for all men—for man—

the race. Its binding force will never cease while probation lasts.

The relations, reasons and conditions that made the Sabbath a necessity in the beginning of man's probation are now of force and will continue to the end of time. If it was necessary in the time of man's innocency in paradise to set apart one day in seven for special service and worship, how much more needful now!

The septennial injunction runs through the whole of the scriptures—peculiar emphasis is laid upon the number seven.

In Genesis 2:2, our attention is called to the fact that in six days God created the heavens and the earth and all that in them is, and rested the seventh day—and for that reason he sanctified and blessed the Sabbath. The door of the ark closed upon Noah seven days before the rain began to fall, and the flood was upon the earth. Seven souls were in the ark with Noah. Unclean beasts went into the ark by twos, but by sevens, clean beasts entered. Fowls of the air went in by sevens. When the waters abated, Noah sent forth a raven and a dove. The raven returned not, but the dove came back. After seven days the dove was sent forth again. It came back in the evening with an olive leaf in its mouth. After seven other days, Noah sent forth the dove, which "returned not again unto him any more." Remember the ark is a type of the church.—Genesis 6:14-22.

At the command of God, Israel compassed Jericho seven days and seven times on the seventh day, following seven priests blowing seven trumpets, who

went before the ark of the Lord; and when they had compassed the city seven times on the seventh day, the people shouted and the walls fell to the earth and Jericho was taken.

The divine purpose of the Jewish economy was to give the church and the world an object lesson. Hence the symbols, types and ceremonies required. Everything had a meaning and taught an important lesson. The seventh day after Israel was delivered from Egyptian bondage was observed as a day of rest and sacred worship. Not only was the seventh day set apart to the Lord, but the seventh year and the fiftieth year following, seven times seven was made sacred unto the Lord. And the very ground was allowed to rest. Debts were cancelled and bondmen and bondwomen were allowed to go free. It was a year of jubilee. Joy filled the land.

Enoch, the seventh from Adam, was translated that he should not see death; having walked with God three hundred years; he "was not, for God took him."

In harmony with this idea may we not look for the second coming of our divine Lord at the end of six thousand years of sin and struggle? When the old dragon—the devil—shall be chained a thousand years and our blessed Lord shall reign on the earth according to prophecy.

When that time is, we know not, no man knoweth, but many of the most spiritual members of the church are now looking for and expecting the day of the Lord to come at any time. "Be ye also ready, for in such an hour as ye think not, the son of man cometh." Speculation in divine things is not wise. Secret things

belong to God, but revealed things belong unto us and unto our children forever. The wise thing for us to do is to live in daily readiness for His coming.

The law of the Sabbath is written in man's physical and mental nature. It is stamped upon animal nature as well. Man can do more and better physical and mental labor within a given time by resting on the seventh day than he could possibly do without that rest. One day in seven given to rest and worship quickens and strengthens physical and mental ability, prolongs life and fills it with richest blessings.

Considering man's nature, if there were no life beyond the grave it would be better for him to keep the Sabbath holy. "The sabbath was made for man," for man's benefit, even in this life. The same laws hold in regard to the lower animals. Horses and mules will last longer, do more work and do it better if allowed to rest one seventh of the time. Years ago, in sections distant from railways, road-wagons were driven to and from market week after week, often a train would start together Monday morning and travel in company until Saturday night. Sunday morning part of the company would drive on, and part "lie by" the roadside and rest, attend church in the neighborhood, and drive on Monday morning, and would invariably overtake those who traveled on Sunday, before the next Saturday night, and often pass them Friday or Saturday, with teams in much better condition than those that had worked all the time. These things have come under my own

observation. Many illustrations to the same effect might be given.

God's law was not only written on tables of stone and in the Holy Bible, but it is written in our very natures. It is of force in all ages and nations and upon all people.

"Remember the sabbath day to keep it holy," was in force before the finger of God wrote it on stone amid smoke and fire on Mount Sinai. Since creation was finished, man has been required to remember and to keep the Sabbath. To attempt to change or abrogate this law is to fight against God. France tried it—made the tenth day a day of festivities and revelry. Dethroned God and set up a common prostitute as the goddess of reason. The result was the reign of terror which has left the darkest blot on the pages of history. May the Lord save America from such a fate.

The Sabbath is not a mere ceremonial, as some seem to think. It is a part of the moral law, and stands as the last emphatic, unmixed word on the first table of stone, which teaches our duty toward God, as the second table teaches our duty toward our fellows. The moral law never changes. It is as immutable as its author.

What is morally right now, always was, and always will be morally right, right on earth is right in heaven, right always and everywhere. The time of the observance of the Sabbath was changed from the seventh to the first day of the week. The seventh day was set apart in memory of the finished work of creation and the fact that God rested from his

labor on that day. Creation was a grand work, but it was small when compared with redemption.

The change was made in memory of the resurrection of the Lord Jesus Christ. The last act of the Christ incarnate, in the redemption of the world.

It was the first day of the week that the work of redemption was finished.

The Lord Jesus evidently commanded his disciples to keep the first day of the week in memory of his triumph over sin and Satan. If not, why has it been universally observed by Christians in all ages and nations? It is the Lord's day. It was on the Lord's day that Jesus appeared unto his disciples, and seven days later he appeared unto them again, and Thomas was with them.

The inspired apostles met on the first day of the week for divine worship and service, and it has been the universal custom of the Christian church since the resurrection of Christ to keep the Lord's day holy.

It is claimed by many very learned men that the change from the seventh day of the Jewish calendar in memory of the resurrection of our Lord, was a return to the seventh day, which had been kept by all the world, in memory of the finished work of creation, from the beginning until the time of Israel's deliverance from Egyptian bondage. They claim that Israel went out of bondage on the seventh day of creation's calendar. The week of the nation's bondage had ended and the Sabbath of deliverance had come.

The Israelites began their march on that day—the seventh,—and continued six days and by God's ap-

pointment rested on the seventh day of the original calendar.

If the argument of these men is not conclusive, they at least make it probable that the Sabbath of to-day has the double sanction of the finished work of creation and redemption. The exact time is not so important, it is not and can not be the same on both sides of the world.

If we were alone in the world the observance of a specific day in the calendar would not be so important.

One seventh of our time would be acceptable in God's sight. But we are not alone. We are members of society and form a part of home life. We affect the life of those about us and are affected by the common life of humanity, hence the importance of concert in the observance of the Sabbath. That we may obtain the greatest benefit from it, we need the help of our fellows. The din of earth's distractions must cease. The whirl and roar of machinery must stop. The hum of business must be hushed, and a holy stillness, eloquent in its inspiring awe, fall on all the world about us; then a sense of the divine presence will be most surely felt in the worship of God.

Remember the Sabbath day, that you may be ready for its coming. Let the memory of the coming Sabbath permeate and bless the six days of labor in secular service.

The command to labor six days in the week is as emphatic, and as binding upon all men as the command to rest on the seventh.

The common idea that a man ought to make his fortune and retire from business is wrong in principle, and ruinous in practice.

Useful labor is conducive to health and happiness and also to piety; and this is true in old age as well as in young manhood. No degree of wealth can bring exemption from the command "Six days shalt thou labor." If you do not need the results of your labor, millions of suffering humanity do need it, and you are your brother's keeper.

Let every preparation for the Sabbath be made during the week. Let the house be put in order. Let the meats and breads as far as possible, be cooked the day before. Let nothing be left till the morning that could be done on Saturday, and ere the preparation is finished a holy hush will have fallen upon the spirit in anticipation of the sacredness of the coming day.

Then you will be in frame of mind to spend some time in special prayer for your pastor and for God's blessing on the services in the holy sanctuary.

Do this, then you can fall asleep with a conscious sense of the divine presence about you and awake in the morning prepared for worship and hallowed service.

"Remember the sabbath day to keep it holy." God sanctified the seventh day to himself in memory of the finished work of creation. The Lord Jesus sanctified—made holy—the Lord's day in memory of the finished work of redemption. And you and I are required to sanctify the day to the Lord and keep it holy—by doing no work—no secular work on that day.

The morning of the first day of the week dawns; the family is astir, but there is less noise than on other days in the dining-room and kitchen. The simple repast costs but little labor, the toilet is quietly made. A sense of cleanliness is conducive to godliness; a feeling of reverential awe pervades the home. God is immanently present. There is no talk of per cents. and prices at the table; no hurry off to business, or to meet engagements. The sewing machine is set aside; as far as possible all secular thought is banished. The morning worship is more deliberate and impressive than on other days and parents and children feel the sacred inspiration and uplift that comes to the soul on this holy day, for the Sabbath's greatest help comes to the souls of men.

"Thou, nor thy son." The wife is not named because husband and wife are one. "They shall be one flesh," and are jointly responsible for the home life. The catalogue includes the whole household, even to servants and domestic animals. Horses and oxen should have one day in seven for rest. If charity, or works of necessity require their labor on Sunday, they should be allowed to rest on Monday. And beyond this: "Thy stranger that is within thy gates."

This command confers authority upon God's people to control the violation of His holy day. To control the home life is the basis of civil and religious law.

Every store and place of business should be closed on Saturday night, and left until Monday morning. Every factory and shop should be shut down. Every engine and railway train should stand still. No post-office or mail line should be opened or run on

God's holy day; no secular or political newspaper sold or read, no politics discussed.

The great city of London has no mail service on Sunday. The stillness and sacredness of the Lord's day in that city is inspiring. It is pitiable to see worn horses driven pell-mell through the streets and over the country for pleasure on the Lord's day. It is a sin against God and humanity.

Is the Sabbath irksome to you? Is your greed for earthly gain so great that you can not stop business one day in the week and give your soul an opportunity to prepare for the eternity that awaits it? Are you too busy during the week in store, office or shop, in bank, mill, or factory to attend to your farming interest? Do you take the Lord's day to arrange your rents, hire hands, and plan your work for the year? Do you ride out and inspect your interests on Sunday to save time? The Lord says: "Turn away thy foot from the sabbath."

Do you use the Lord's day or any part of it in planning or executing temporal affairs? It is the Lord's time, not yours. Business and worldly pleasures must be laid aside. "Turn away thy foot from the sabbath, from doing thy pleasure on my holy day." It is not a day for social and worldly gossip, nor for worldly amusements. "Not speaking thy own words."

The divine purpose of the Sabbath is to furnish the best opportunity to prepare for that Sabbath that shall never end. The observance of the Sabbath is a test of character, by that you may determine your fitness, or unfitness for heaven.

If you were to give a man, utterly poor, seven dollars, six dollars to be used for his own benefit, the seventh to be kept and used as you direct, and you should find that the man had not only used the six dollars for himself, but that he had appropriated a part or all, of the seventh, what estimate would you put upon such a character? Would you take him into your home and give him the key to your treasures? And do you suppose the Lord will admit a Sabbath breaker into heaven? You may think yourself honest, but do you not rob God when you break the fourth commandment?

Are you not guilty of larceny after trust? God gave you seven days, one to be used for himself, and yet you have appropriated that one.

Are there not men who have made hundreds and hundreds of dollars on Sunday? You ought to turn it over to the Lord's cause. It ought to burn your pockets until you do. It will burn your souls in the life to come if you do not.

Are the songs of the sanctuary and the worship of God a delight to your souls or do you attend church only from a sense of duty? Are you glad when the services are over that you may enter again into business or worldly pleasure? Then how will you endure the songs of the angels and the unceasing worship of God in Heaven forever? Do you love the Sabbath, then you will love Heaven. Can you say in truth: "I was glad when they said unto me, let us go into the house of the Lord." Do you call the Sabbath a delight? "Then shalt thou delight thy-

self in the Lord," and He shall make thee to ride upon the high places of the earth.

You will live upon a plain above the storms of time and bask in the sunlight of God's love in this life, and in the life to come, thou shalt be fed with the heritage of Jacob, thy father, "for the mouth of the Lord hath spoken it."

Fifth Commandment.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 20:12.

“One that ruleth well his own house, having his children in subjection with all gravity.”—I. Tim. 3:4.

“Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth.”—Eph. 6:1-3.

To secure the divine end purposed, there must be government in the family. The family is a community inclusive and exclusive and must be governed. It is not a mere nursery, nor is it a provisioning agency. It is founded upon essential relations and must be under divine law. Authority maintains law by a binding and loving power, over the moral nature of the child.

Parental authority is born of parental relations, but the power to “rule well” is from God. Parents need power from on high, as much as did the apostles at Jerusalem, as does the church now.

Not only all authority, but all power is from above. “Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights.” James 1:17.

Physical, mental and spiritual power is from God, but we must place ourselves in proper relations to receive and exert that power.

Natural affection—mother love—is deep, rich and sweet; but that alone can never reach the depths of the soul. Lying dormant in that little body so tender, pure and sweet, is an immortal spirit, that must be evoked into consciousness, and by that same mother love, baptized with the Holy Ghost, it must be lifted gently, surely, to a personal consciousness of the divine, and trained for eternal destinies.

The true nature of parental authority is God-given, a vice-gerent. It is set up by God and the ruling is in His place. Then your family government should have the same purpose and end in view, that God has in the government of the race. That is your model. Turn to it, learn your duty and how to perform it.

There are two extremes into which we are prone to fall: the one is, undue severity; the other, false tenderness.

By the first, we miss the true idea of government, by a brutish despotic violence which makes no appeal to the moral nature, but drives by force; appealing to that sense of terror which destroys principle and makes cowards of our children. There is a difference between terror and filial fear. One of the greatest sins of many parents is that old idea that the will of the child must be broken. It would be almost as well to break the child's neck. No, do not try to break your child's will; but seek to direct it, evoke it into power to bless the world and brighten Heaven forever.

The other error, false tenderness, which is the bane of so many families, is even more cruel. An ungoverned family is a synonym of disorder, dis-

honor, wretchedness, and ruin. Like our Lord, we must govern with tenderness and love, yet with wisdom and firmness, with the one end ever in view, the final salvation of our children. Saved now and here, they will be saved forever.

“Children, obey your parents.” Their right to govern is of divine origin “in the Lord,” and your obligation to obey is born of personal relations, you can no more escape it than you can change your sonship. Your father, your mother, have the right to command, to control you. To submit and obey is to receive blessings from God. To resist, to rebel, is to dare the curse of the Almighty. “Whoso curseth father and mother, let him die the death.”—Mark 7: 10. This may be done by your manner toward them as well as by your lips.

How may I honor father and mother?

First, by an inward esteem and love for them which is real, genuine: outwardly expressed, on all occasions, by tenderness and sympathy, by your manner toward them.

Second, by obedience to their lawful commands without asking for a reason; by absolute, perfect obedience to their authority. Come when they call, go where they send, do what they bid, cheerfully, gladly from a principle of love. What they forbid, do not, without asking the reason why. They honor God most, who obey His will by faith and faith alone.

Absolute faith in God’s wisdom, power and love, is the source, whence springs glad, happy, obedience to His will. Obedience that asks not the reason, honors God. Parents stand in the place of God to

their children. They impersonate the divine and make God real to their children. Obedience to parents is child religion. They honor father and mother most who obey them by faith, and by faith alone. To the little child the greatest character on earth is father, mother, and ought to be. I will do or not do; simply because father commands: thus I honor him.

Third, by endeavoring in everything to be a comfort to your parents and make their last days be the best.

Obligation to honor father and mother does not cease at twenty-one years of age, but is binding as long as they live in the world. Boys and girls who have lived upon the bounty, feasted and fattened upon the sacrifices and sufferings of their parents, are sometimes ashamed of them in after life, and treat them with indifference, if not with cruel neglect. They are old, feeble, ignorant of the ways of the modern world. They have no desire, nor power, to keep up with modern social life, but they know the Lord and are at home in the society of saints. They can talk the speech of heaven and point the radiant way to God, and by example as well as by precept, make luminous the pathway to glory. That voice that once charmed and thrilled listening multitudes is broken now, but the music in the old soul is fresh and full like the minstrelsy of the skies. Are you ashamed of those withered hands, that bent form, that wrinkled face? That body was bent, withered and wrinkled by labor and watching for you. Do you ignore, or neglect your parents? Shame on you!

Love them for what they are. Love them for what they have done for you, and show them

your love. Make them see and feel that you do them. When you go home caress them like you when you prattled about their knees in early childhood. Sit down close by your old mother and take that old withered hand in yours and tell her the news. She may not care much for the news, but her heart will thrill with a new life, a new joy, because her son loves her enough to tell her what he hears, what he saw. Honor father and mother with your care and confidence as long as they live. Now and then carry them tenderly to visit their old neighbors and friends. Let them talk over the scenes of the past, it will do them good. They will rest and sleep better, because of the visit. I want my mother to have the best chair, the best bed, the best place in my home. God bless her. It will not be long till she will live in a mansion and drink of the waters of life and be young again, and young forever.*

Fourth, honor them by living a Christian life, make real in your life their Christian teaching.

This commandment, like all the rest, is founded on the deepest philosophy.

Every commandment is followed by an implied promise, but this one has a promise expressed. Do this and it shall be well with thee. We are impelled and restrained in God's service for our own good. To honor father and mother in the true scriptural sense, is to make the best possible provision for ourselves now and for eternity.

Obedience to another is a process by which we learn personal restraint, self sacrifice; by which we

*The mother of Dr. Quillian is still living, and is in her eighty-seventh year.



Mrs. JANE WILLIAMS QUILLIAN.
his sixty-second year. Grandmother Quillian is now in her eighty-seventh
s with her only daughter, in Gainesville.

learn to labor with a laudable end in view. To labor on when the body is weary and the mind worn. Thus we are trained for useful, profitable employment, and fitted for success in life. We not only learn patient, continued application, which is essential for success, but brain and fingers too, are trained to the skill of a master in our chosen occupation. There success is assured. It shall be well with you. But, added to this is the promise of God's blessing, for the transition from obedience to our earthly father, to obedience to our Heavenly Father is so easy and natural that we will come by faith into proper relations to the source of all power, wisdom, and goodness, and be able to claim immediate Divine aid in all our undertakings.

By honoring father and mother, we learn happy, joyous trust in the superior guiding power, and rest with sweetest peace within an all-encompassing will.

Our confidence in our Heavenly Father, lifts us above the clouds and storms of providence that sweep this lower earth.

Like a babe nestling on its mother's breast, with perfect confidence in her power and love, we may rest on the bosom of God and feel and fear no evil.

No wonder the promise of long life is added, for it is worry and not work that kills people.

But the promise reaches beyond the stars. A long, happy life here will issue in an eternity of bliss—a mansion and a crown, a home and a kingdom.

Sixth Commandment.

Thou shalt not kill.—Ex. 20:13.

“Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

“But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; and at the hand of every man’s brother will I require the life of man. Whoso sheddeth man’s blood by man shall his blood be shed; for in the image of God made he man.”—Gen. 9:3-6.

“Ye have heard that it hath been said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: But whosoever shall say, Thou fool, shall be in danger of hell fire.”—Matt. 5; 21-22.

“Thou shalt not kill.”

To kill does not necessarily mean merely to deprive of life. A man may kill another by accident without guilt, nor is it a violation of this commandment to take the life of another as an officer of the law, executing its penalties.

In the morning of this world’s history, God pronounced judgment against murder and himself executed the penalty. The blood of murdered Abel

cried unto God from the ground and Cain went out a vagabond under the Divine curse. But later God required life for life, at the hand of man.

To show how sacred human life was held, the blood of the life of man was required at the hand of every beast. If an animal should kill a man, the animal must be put to death. And life for life was required at the hand of man. "Whoso sheddeth man's blood, by man shall his blood be shed." Thus the execution of the divine penalty against murder was transferred to man, making him his brother's keeper, and holding him responsible for the life of his brother.

The execution of the penalty was naturally committed to those who were closely related to the slain. But so sacred was human life in the eye of God that every protection and safeguard possible was thrown around the slayer to prevent vengeance through passion, until a calm and full investigation could be had before the judges of Israel. And so careful were they that no man's life could be taken in Israel unless there were two witnesses against him.

At the command of God, six cities of refuge were located at convenient intervals, into which the slayer might flee for refuge and be safe from the avenger of blood until his guilt or innocence could be determined by the judges.

If found guilty of murder, he was delivered over into the hands of the avenger of blood. Even the city of refuge could not save the guilty. And if found innocent, even if killing was accidental, he must remain in the city of refuge until the death of the high priest. He must not at the peril of his own

life, return to his home and family during the life of the high priest.

Under the Jewish law, the very ground was polluted by the shedding of human blood and it could be purified alone by the life of the slayer.

Now, the penalties of law are executed by the proper officers of the law, after due course of trial and conviction. "The powers that be, are ordained of God." Hence God's will is expressed through law, and the enforcement of law.

All lynching is murder whether the agents be few or many. To kill a man in a duel is to be guilty of murder. The suicide is a murderer.

Human life is sacred because man is made in the image of God. To attack it is to attack God's representative on the earth. "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man."

Murder cuts short the time of probation and often sends the soul of the victim to the judgment unprepared—fearful thought!

The slayer brings upon himself the same evils he seeks to bring upon his enemy, and when it is too late awakes to the realization of the awful truth of the Word of God.

But this commandment has a wider, deeper meaning than appears on the surface.

Can you claim innocence, in the light of the Lord's explanation found in Matthew 5:21-26? "What, me a murderer! Me a delicate, tender woman; a sensitive, retiring man! there is no blood on my hands! I have never violated this command-

ment. I know that I have done many things that I ought not to have done, but I am not a murderer." So you say: but I am not so sure of that. It is well for us to face the facts; to see ourselves as God sees us now, while mercy and pardon may be found.

Look at your life, look at your heart in the light of the Word of God. "Whosoever hateth his brother is a murderer."—I. John 3:15. Did you ever hate anybody? Do you hate anybody now? If so, you are condemned already. O, then, fly for refuge to the Lord Jesus Christ and lay hold on eternal life; for you are in danger. Jesus says: "Whosoever is angry with his brother is in danger of the judgment." The court of twenty-three judges under the Jewish law had the right to behead the condemned criminal or to put him to death by strangling. According to the opinions of the best commentators the clause, "without a cause" in this passage is not in the original text. It is left out of most of the ancient manuscripts. Then to be angry with your brother, anybody, is to be liable to condemnation and death.

To allow your anger to find expression in language—to say to your brother "Raca"—"Silly man, empty worthless fellow" was to be in danger of the council—the Sanhedrin, the Jewish court, composed of seventy-two elders, which had the power of death by stoning or burning.

But whosoever shall say, "Thou fool"—thou wicked, graceless villian, which is the general sense of the word fool in scripture, "shall be in danger of hell fire." Our Lord alludes to the valley of the son of Hinnom, a place near Jerusalem formerly used by the idolatrous Jews for those abominable

sacrifices in which they caused their children to pass through the fire to Moloch. A particular place in this valley was called "Tophet, the fire stove," where they burned their children alive to this idol.

If a man charged another with apostasy from the Jewish religion, or rebellion against God, and could not prove his charge, he exposed himself to that punishment, burning alive, which the other must have suffered if the charge had been established. Dr. Clark says: "There are three kinds of offences here which exceed each other in their degrees of guilt: 1st, Anger against a man, accompanied with some injurious act; 2d, contempt expressed by the opprobrious epithet *Raca*, or shallow brains; 3d, hatred and moral enmity, expressed by the term *Morah*, or apostate, where such apostasy could not be proved.

"Now, proportioned to these three offences were three different degrees of punishment, each exceeding the other in severity, as the offences excelled each other in their different degrees of guilt: 1st, the judgment, the council of twenty-three, which could inflict the punishment of strangling; 2d, the Sanhedrin, or great council, which could inflict the punishment of stoning; and, 3d, the being burnt alive in the valley of the son of Hinnom. This appears to be the meaning of our Lord."

If these offences were to be so sorely punished, which did not immediately affect the life of another, how much more severe must be the punishment of murder.

Murder is the most punishable of all crimes by written law; but he who sees the heart, and judges it by the eternal law, punishes as much a word, or

desire if the hatred whence it proceeds be complete and perfect.

He who hateth his brother is a murderer and is in danger of hell fire. Anger, like all sin, is progressive, harbored in the heart it will eat out the better life, destroy all higher and holy aspirations and leave man the slave of passion, to be driven on by the devil to the commission of any crime. The world may not suffer by your anger because no opportunity is given you to express the true sentiments of your nature, but God sees your heart and holds you accountable for it. No hatred must be allowed a place in the heart; no, not for a moment; crime is not to go unpunished. The guilty must suffer the penalty of law, the good of society demands it. The maintenance of law and order demands it. The Word of God requires it.

But we must not hate even our enemies. I care not what they may have done to us, or said about us. "Fear not them that kill the body and after that have no more that they can do;" but I will forewarn you what and whom you shall fear—fear sin which has power to destroy both soul and body in hell; and fear God who will judge righteously and execute the sentence of the divine law against sin unrepented of, for "murderers shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. 21:8.

This brings me to another phase of this subject:

Any man who by precept, or example, leads another into sin, is guilty of murder of a soul.

“How careful then ought we to live
With what religious fear,
Who such a strict account must give
For our behavior here.”

You may murder a soul through your wicked life or indifference without even hating that soul. If a man is in a burning house asleep, you must awake him or you are guilty; if in the water drowning, pull him out, or you are guilty. He who fails to save the life of another when it is within his power to do so, and because of his failure that life is lost, he is a murderer. By a divine law, we are interdependent, one upon another, and are responsible for our neighbor's welfare. I am my brother's keeper whether I acknowledge the fact or not. Men's souls, as well as their bodies, are committed to our care, and God will require life for life if we let them perish when it is within our power to prevent it.

The two spies in Jericho pledged Rahab life for life: “Our life for yours if you utter not this our business.” Had they failed to keep their covenant, they would have been the murderers of Rahab and her family simply by allowing other hands to take away their lives.

To neglect salvation is to die forever. “How shall we escape if we neglect so great salvation?”

And how shall we escape if we allow others to neglect salvation if it is within our power to prevent it? If human life is so sacred in the eyes of God, how much more sacred is soul life. Fear not them that kill the body and after that can do no more, but fear that which issues in soul death. The devil

would make you believe it right to hate them that despitefully use you and persecute you, but "he is a liar, and the father of it." "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him."—John 8:44.

Stand between the living and the dead and fight back the hosts of hell that assail human souls. Stand against all forms of sin; all forms of violence. Cry unto God in prayer, by day and by night, for the cleansing blood; for power from on high, that the souls of men may be saved. "Go ye into all the world and preach the gospel to every creature," beginning in, and near your own home, church, town, begin now, to-day, before the fire of God's vengeance falls upon us. Thou shalt not kill the souls of men. Thou shalt not suffer others to kill the souls of men. Thou shalt not suffer men to kill their own souls if within your power, you can prevent it.

"Son of man, I have made thee a watchman unto the house of Israel: therefore, hear the word at my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."—Ezek. 3:17-18. Awful responsibility, and it is upon us all—this day.

Stand with me, put your hand to your ear, bend down and listen. What is that we hear? A rumbling sound. It rises, swells, becomes a roaring torrent of terror. It is the wailing woe of lost souls, murdered by sin. They fling back into our faces the

charge: "Your sins led me to my ruin;" or, mayhap, the cry comes: "If you had warned me in time, I might have been saved." With that cry ringing in our ears can we go to the judgment?

Nothing but the blood of Jesus can still that tumult and wash our hands from the blood of lost souls. O may we now fly for refuge unto the Lord Jesus Christ, then we shall live, and live forever.

Seventh Commandment.

Thou shalt not commit adultery.—Ex. 20:13.

“Ye have heard that it was said by them of old time, thou shalt not commit adultery: But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.”—St. Matt. 5:27-32.

“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.”—James 4:4.

“The adulterer and the adulteress shall surely be put to death.”—Leviticus 20:10.

Quit, do not, thou shalt not, are commands intended to arrest attention and save men—to arouse the slumbering conscience and quicken into life the dead soul.

Lord Macaulay says: “Civilized men think, as

they trade, not in kind, but by means of a circulating medium." As civilization advances there is less and less individuality.

Men are more and more dominated by a common spirit, a pervading atmosphere called public opinion, born of education, of community of interest, of association, a common desire to please and be pleased.

It is therefore more difficult to be independent on great questions now than it was earlier in the history of the world.

Public opinion is formed and expressed on almost all questions until we breathe the sentiments of men in the very atmosphere about us, and on moral questions this sentiment is almost always contrary to the teachings of God's Word, or, at least, far less rigid in the requirements of the divine law. Jesus found it so in His day.

Hence his comment on the seventh commandment, which the Jews had perverted until it was made to minister to their lusts.

Public opinion to-day is out of harmony with the teachings of divine truth on this subject.

Then, like my Lord, come I to declare the truth according to the scriptures, regardless of men's opinion about it.

Man is a trinity—body, mind, and spirit, and may be assaulted in any department of his being.

Public opinion would restrict the possible violation of this commandment to an overt act in the sphere of the physical, the animal being. That is forbidden most positively. And even that prohibition extends far beyond the common idea.

The Jews allowed a man to put away his wife on almost any pretext, either with or without cause; but Jesus declared that but one legal cause for divorce exists—unfaithfulness to the marriage vow, in the other party to the marriage covenant. Hear Him: “I say unto you that whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced, committeth adultery.” This Word declares that divorced men and grass widows are not marriageable unless the cause of divorce is the one New Testament cause.

The laws and customs of this land of ours are directly in the face of the Word of God. This form of the violation of this commandment is made respectable by law and custom. But the curse of God is upon it.

This form of sin is undermining the sanctity of the home, the foundation on which our civil and religious institutions rest. The divorce laws of Georgia and of many of the other States of this Union are a stench in the nostrils of God. Jesus allowed but one cause of divorce and the laws of our land should not go beyond the divine precept. The remedy lies back of all this. It is to be found in the true idea of marriage.

Marriage is put before us in the New Testament at once deeply, profoundly symbolical. It is a holy state. It means something very wonderful. Paul says this is a great mystery. This wonderful consecrating bond which makes of two one; which binds them into the same unity which Christ has

established between Himself and the church. Its basis is found in the union of two hearts the union of two lives.

In the beginning of our race the lonely man—Adam—was caused to sleep, and the Divine surgeon took from his side a rib, without pain, because he was innocent, sin is the cause of pain—and of that rib woman was made to be an helpmeet for man. And when she stood before him in radiant beauty—his wife—he said: “This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.”—Gen. 2:23.

Jesus said “For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.”—Matt. 19:5-6. They *two*, not *three*—“twain,” not more—shall be one flesh. They are one flesh. The man and the woman truly married are one. This is not a poetic statement. It is profoundly true.

They are one in *interests*. If the husband is rich in this world's goods, the wife enjoys the luxuries of wealth. If the husband is poor, the wife suffers the privations and hardships of poverty.

They hold in common all their possessions, live in the same house, enjoy together the benefits of their common labor, or together suffer the privations of a common life. Here again public opinion has crystallized into law, and is directly in the face of Divine teaching. Separate property interest tend towards separation between husband and wife and strikes at the foundation of domestic felicity.

I know there are exceptional cases of hardship and suffering that follow ill advised unions, but to attempt to remedy these by legislative enactment in the face of Divine teaching is, not only to sin against God but to lift a flood-gate of evils that threatens the foundations of civilization.

It is as great a sin for a State to enact a bad law as for an individual to break a good law. Marry no woman under a marriage contract. She must trust absolutely. Be everything to the woman you call wife or be *nothing* in that relation. But this does not mean that the husband owns all and the wife nothing, they are co-partners in their possessions. Take your wife into your confidence and she will be an helpmeet indeed.

They are one in *reputation*. If the husband is honored, the wife receives equal honor. If the husband be lifted to position and power, the wife goes up with him and sits by his side.

If he is elected president of the United States, his wife dispenses the hospitalities of the "White House." If he is made king of a realm, his wife's diadem sparkles with more and richer jewels than the crown that adorns his own brow. The reputation of a man's wife is more to him than his own. He can afford to have his own name disparaged, but not that of his wife. His home is absolutely in her keeping. The most despised and contemptible character in the eyes of men, is the conscious, consenting husband of a *base* woman. Hence the Lord allows one ground of separation—and one only.

They are one in *love*. Oh the transforming power of love! The bliss it brings is based often

not on the actual, but on the potential character of the object loved, and is revealed alone to the eye of affection. And how often, when the marriage is sanctioned in heaven the dream of young lovers is more than realized in after life. Love transforms their characters. Living together, breathing the same atmosphere, social, mental, spiritual, the currents of their lives flow together. They come, in the run of years, to feel alike, to think alike, and sometimes—the physical transformed by the power of the mental—they come even to look alike. They are moved by a common impulse.

They are “one flesh.” This is a great mystery. “It typifies heavenly things, it transfigures what it takes and finds, it links us with unknown unions of which it is the earthly pattern. And yet it touches human nature on every side in its ways and methods, demanding self-sacrifice, subduing wilfulness, developing tenderness, teaching the ultimate secret of God and the condition of human happiness. No man liveth to himself. It transforms ordinary men and women and makes of them heroes and heroines. True marriage is as beautiful in a cottage as in a palace.

It develops dormant virtues bringing out fatherly restraint and motherly tenderness the most beautiful, earthly pattern of heavenly things, fulfilling the promise: “He that loseth his life shall find it,”—find it in a richer, sweeter, nobler life. If we would have purity in the land, we must maintain a noble ideal of marriage—God’s ideal.

Those who come together in holy wedlock; in the fear and love of God will never need a divorce.

“But those who marry as passion, or money leads the way may be justly considered adulterers and adulteresses as long as they live.”—*A. Clark.*

Let us see how this commandment affects all persons, married or unmarried. The sixth commandment which we last considered proclaims the sanctity of human life and declares it a sacred thing in God’s eyes—a thing which He Himself protects.

This, the seventh commandment, proclaims the sanctity of man’s body, the dignity and sacredness of human nature. Among the Jews it was protected by a penalty as severe as that which defended human life. Death was the penalty.—*Leviticus 20:10.*

To tamper with the sanctity of human nature in yourself or in others is to profane God and disparage the divine idea of which it is a symbol. “He that despiseth, despiseth not man, but God.” The seventh commandment proclaimed to the Jews the sacredness—the holiness of human nature; for us this principle is deepened and emphasized by Christianity.

When Christ took our nature and became bone of our bone and flesh of our flesh, when He sent His Holy Spirit to dwell in us, to make our bodies His temple that He might dwell in us and we in Him, that our sinful bodies might be made clean through His blood and filled and thrilled by His indwelling Spirit; then was plainly seen the divine idea which underlay that awful penalty—death, which in old days attended any breaking of the seventh commandment.

The Christian's body is holy—a temple of the Holy Ghost.

St. Paul draws out this idea when he declares: "If any man defile the temple of God him shall God destroy." This is the root principle on which all else depends, the foundation on which all else rests. Keep in mind your kinship with Christ, the honor and glory to which you are called and you are armed against the wiles of the devil, reinforced against all the powers of darkness.

Man is a *trinity* and, in this world, the devil seeks access to body, mind and spirit.

The kind of temptation by which you are assailed will often indicate the degree of your spirituality, or possibly your place in the scale of being. If the devil can find access through your mere animal nature he never troubles your higher being—you are brutish. If he fails to find access through the appetites and passions he then assaults the higher being; the imagination, the ambition, inordinate desires in the region of the mental. If foiled here he seeks to sweep us off our feet by temptation to spiritual pride.

"Thou shalt not" thundered from Sinai's heights, quaking under the feet of God, amid fire and smoke to arrest the attention and call the Jewish nation to personal sanctity and purity of life.

This was necessary for a people lately delivered from bondage to a heathen nation whose moral life was grossly corrupt.

"When the wicked rule the people mourn," not so much because of oppression, but because of the influence in the higher walks of life leading the people

to sin. Their sorrow is on account of personal transgression. In the days of Ahab, the wicked influence of the court led the people away from the worship of God and into idolatry and the sufferings of the nation during the famine was largely because of their personal sins. Israel had been corrupted by associations in Egypt and needed the awful warnings and prohibitions of Sinai to call them back from outward impurity.

The Lord Jesus commenting on this commandment in Matthew 5:27-32 shows us the philosophy of life and warns against the beginnings of sin. Whoso looketh with a lustful eye is guilty in the sight of God. Not only with the eye of the body but with the eye of the soul. Sin has its seat in the imagination. "As a man thinketh in his heart so is he."

There are those who would shudder at the thought of gross immorality, and yet revel in impure imaginations and sometimes do not know the heinousness of their sin, they think themselves free, but the devil has successfully assaulted their being and holds them captive by silken cords.

It was this sin to which Christ referred in the temple when the woman was brought before him. "Let him that is without sin among you cast the first stone." They all went out, not that they all had been swept over the brink like the poor woman in their midst; but it was sin in the thought, sin in the heart, and they too were guilty.

It is not too much to say that the real struggle in this matter is one altogether inward in its essence: that whatever brings shame in thought is a defeat; that without any word or act coming out, the idea

of purity is realized, or lost within, and that when it is lost potential ruin is there already. When the real temptation comes the actual fall follows. The conflict is really waged; the battle is won or lost within." The will controls the mind, and the mind governs the body in this matter. Submit your will to the will of God, and all else follows. From temptation your safety is in flight, there is no other.

Joseph fled from the presence of Potiphar's wife. There is no cowardice in flight like that.

"Flee these things." "Carry out the principle consistently. Give up any friend who does not respect his or her nature, who does not show by word and action that he reverences his nature."

Flee from company where the slightest impure conversation is allowed. Flee from impure paintings and pictures whether it be high or low art, it leads to ruin; from bad books and papers that corrupt the mind and destroy the soul. From the modern dance; sex is the spirit of the dance; separate the sexes and it dies.

Boys, flee from the vile mouth, the street corner buzzard, as you would from the plague. It is not cowardice to avoid a skunk.

The prayer of our Lord: "Lead us not into temptation" is of vital importance.

"Come out from among them and be ye separate saith the Lord, and touch not the unclean thing and I will receive you."—II. Cor. 6:17.

Pharaoh said to Moses: "Go sacrifice to your God in the land." This they could not do without sin. They must go three days' journey into the wilderness. Perfect separation was demanded. In

thought, in imagination, keep away from the territory of evil. There is a border line between good and evil unseen by human eyes until enlightened by the spirit of God.

There is an enchanted field broad and inviting, like the bower under which Eve wandered when the vile tempter met and conquered her and ruined the race.

That field lying between the boundaries of holiness of heart and life, and the land of the lost is lighted by a strange enchanting glare that invites, but to deceive; and deceives, but to destroy. In its midst stands Doubting Castle; and amid its bending trees and trailing vines stalks Giant Despair the lord of the realm, ready to bind and burn in the fires of remorse and ruin all who stray and stay on his grounds.

And thousands wander forth, and sit bewildered on mossy banks listening to gurgling streams right under the shadow of Doubting Castle. Sit unconscious of their danger, and often of their sin, while spirits and goblins peep, mutter, and laugh at their prey and sing weird enchanting songs they learned in hell, until the old giant creeps with stealthy tread, to touch and stain, scar and char the soul once pure and in chains drag it down to hell. Oh that defenseless lamb! led to the slaughter while wandering amid such dangers, pitfalls before and behind; beset with sins and snares on every hand; the world, the flesh and the devil against it. How my soul longs for its safety? Sometimes allured and deceived by a lying promise of marriage.

No wonder Jesus, pleading, shows his feet, his

hands, his head, his side and cries. "Father, spare that soul, save it. I have died." I hear His voice now sounding in my heart saying, "Go my son, and with the Word of Truth break the spell of the charmer; with the sword of the Spirit drive back the hovering hordes of hell and rescue, save my wandering lamb—bring my child home again. Methinks I hear some wounded spirit say:

"Depths of mercy can there be,
Mercy still reserved for me?"

Yes, the "king of kings, the Lord of lords" bids you "come."

The low, the high, the meanest, the best may now find in Him purity and peace, life and love, home and heaven.

O let the mind be pure, the thought pure, the imagination pure, the heart pure; then God will dwell in you and you in Him, and a heavenly radiance will shine along your earthly pathway till you dwell in glory above the skies.

Saints understand and appreciate the awful responsibility that prompts this appeal and will do all in their power to deepen the impression for good.

Sinners will do one of two things: They will quit and like the woman of the streets, "go and sin no more, or they will continue in sin and denounce the preacher."

Eighth Commandment.

Thou shalt not steal.—Ex. 20:15.

The basis of this commandment is found in *relations*: our relations to God and to one another.

It recognizes personality and individual responsibility.

It recognizes God's right in us and all things. "The earth is the Lord's and the fullness thereof, the world and they that dwell therein."

We should keep in mind the circumstances under which these words were first uttered; the authority and emphasis then and there manifested. "All the people saw the thunderings, and the lightnings and the smoking mountain."

It is believed that every separate commandment uttered by the voice of God from Sinai was emphasized by thunderings, and lightnings and the blast of the trumpet, "All things are his"—all elements and forces, and we are his. He therefore had the right to make laws for our government in all things and the power, to enforce those laws. The reasonableness of this command is further found in man's relations to his fellows: We be brethren, fellow heirs of the manifold grace of God, stewards together holding in trust the property of our Lord committed to our care; the talents to be improved. And each and all at the end, must give account for the use made of these talents. Then to hinder or hurt one another in the management of our trusts, unlawfully, is to bring down upon our own heads the righteous judgment of God.

“It is the Divine recognition of the institution of property.”

Thus the individual right to hold property is supported by the law and will of God.

It is not always easy, at first to see the wisdom of the Divine sanction, and to defend the institution of property. Many difficulties suggest themselves—many questions are raised; especially in the minds of those who possess little or absolutely nothing.

The young, the generous, the enthusiastic are often puzzled and troubled. They reason thus:

The selfish possessions of the rich who live in luxury leave the very poor to a life of struggle and suffering. The ground is pre-empted and occupied. Nothing free but air and water, and in many places water privileges must be bought. The rich grow richer and the poor get poorer in an ever-increasing ratio as the years go by. The apparent moral effects of poverty upon the race suggests other difficulties. It appears to increase and aggravate crime more than anything else. It produces envy, hatred, covetousness, dishonesty, fierce and angry railing, discontent, which are among the worst faults to which human nature is subject. It is not too much to say that the sight of others' possessions gives rise to feelings which are the cause of much crime and much secret wrong-doing. Would it not be better to equalize, to divide everything up, and when the old inequalities reappear, as they might, to divide up again? Would not the world become a better place to live in? Would not much of sin, sorrow, the bitter hatred of the world disappear if that were done?

To divide and redivide would be a grievous, ruinous error.

The security of life and property are the bulwarks that make possible peace and prosperity in any relation in any community. Then there are solid reasons for asserting the divine right of individual possession.

The security of property to individual possession insures the continuance of production. Without it there would be neither sowing nor reaping. Like the savage we would be compelled to live from hand to mouth on the spontaneous productions of the earth. Even the savage would sit idle in his hut if the game he hunted were not his own. Indeed he would have no hut in which to sit.

Take away the right of possession and you take away the motive power of cultivation and production. That, which belongs to everybody, seldom has a chance to arrive at maturity. Dale wisely says: "A cherry tree in a hedgerow, nuts in a wood, are seldom of much profit to anyone, because no one will wait for the proper season to gather them. Corn, if it were sown would never ripen, lambs and calves would never become sheep and cows if they belonged to nobody, because the first person that met them would reflect that he had better take them himself than leave them for another."

Take away this stimulant to labor and economy, and the poorest and most wretched would sink to lower levels of suffering than they do now, and there would be none to help them.

The right to own property makes it possible for the wise and strong to help the ignorant and the

weak. I am my brother's keeper, and by this law I am furnished with the means and conditions of honoring God and blessing the world.

Then the eighth commandment has a double sanction; it is founded on the divine law, and sanctioned by the results of human experience.

But is it true, as it seems to be, that property "produces envy, hatred, covetousness, dishonesty" and all the evils catalogued against it? Does not the Bible say that money is the root of all evil? No. the Bible says no such thing. It does say "The *love* of money is the root of all evil." The evil is not in the money, but in the love of it; not in the metal, but in the human heart. Property is not the cause, but the occasion of evil. It is the means by which evil is brought to the surface. It is the tree of trial in the earth. Obedience to the law of God touching money will secure personal salvation; disobedience to that law is to take and eat of the forbidden fruit and then to be driven forth from Paradise into perdition. The love of money is set over against the love of God, and is made the test of character.

"If any man love the world the love of the Father is not in him." There is no evil in money, but all the evil in man's nature is brought to the surface in connection with it.

But is it not called "The mammon of unrighteousness?" "The word *mammon* is from the Chaldean language, and simply means *money*." Money in this connection is used to represent property—all earthly values—and is not unrighteous in itself. It is called the "mammon of unrighteousness" because unrighteousness comes to the surface through it more

than through any other channel. At every point where men touch it, sin shows its envenomed tongue.

It is the occasion—not the cause—of strong temptation of man in relation to it; in acquiring it there is temptation to lying, deception, fraud, in investing there is temptation to covetous hoarding, and in spending there is temptation to sensual gratification. Money will buy every low, lustful, wicked gratification of the flesh, and for that reason men lay to its charge their personal sins.

Human nature is the same now that it was in Aaron, when Moses called him to account for making the golden calf and bringing “so great a sin upon Israel.” Aaron answered Moses: “For they said to me, ‘Make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.’ And I said unto them, ‘whosoever hath any gold, let him break it off.’ So they gave it me, then I cast it into the fire, and there came out this calf.” Half deceiving himself with the transparent lie, that the furnace and the fire made the calf, he lays the blame, partly upon the people and partly upon the fire, seeking to shift personal responsibility. Like all timid men he trembled before the storm which he had raised, so all men will tremble at the final day. He tried to persuade Moses, and perhaps himself, that it was not he that had done this thing. “The fire did it,” he declared. That speech is true to human nature. Here is a man all gross and sensual, profane and cruel. He is still young, but all the freshness, the glory, the purity

of youth is gone out of him. You know the man, and as far as a man can be, he is a brute.

You ask him about his life. You expect him to be penitent. But no! he says: "I am the victim of circumstances. What a corrupt, licentious, profane age this is in which we live! When I was in college I got into a bad set. When I went into business I was surrounded by bad influences. When I grew rich, men flattered me. When I grew poor, men bullied me. The world has made me what I am, this fiery, passionate, wicked world. I had in my hand the gold of my boyhood which God gave me. Then I cast it into this fire and there came out this calf."

So in his wretchedness, with blurred eyes and expectant face, he asks your pity. Hear him: "What can you ask of me; this is a mercantile community.

"The business man who does not attend to his business goes to the wall. I am what this intense commercial community has made me. I put my life in there and it came out thus." Then he bends his knee before his golden calf in worship, while he disowns and abuses it. So with the woman of society. Of her frivolity and pride she says: "The fire made me thus, I am in the current. You know I have been very much thrown with this set or with that; you know the temper of our town. I cast myself into the fire and I came out thus."

Cast yourself into a current that is sweeping toward the rocky shores of ruin and lie still, drift with the stream, and you are half persuaded that the current is responsible for your destruction.

Macbeth would hide from himself the guilty ambition, the new-born purpose, to be king, pretending to believe that he is willing to accept the kingdom only if it shall come to him without an effort of his own. "If chance will have me king, why, chance will crown me without my stir." But the crime grew to murder. You see in motion a current and drift with it, and then blame the current for your ruin. The circumstances—the furnace did it all. No, there is no power in a furnace to make a calf.

The sin of Aaron was a denial, or concealment of his own personal agency. The tendency of the times now is to sink personal responsibility and hold other persons, or circumstances responsible for results. "I cast it into the fire and there came out this calf."

The poor say: "I would do better, but capital oppresses me. I am hindered and hurt." These do not go to church but gather in groups and inflame one another with tales of cruelty true or false. The rich say: "I would do better, but labor is so unreliable. I am vexed from day to day with the management of my affairs. I have no time for anything besides."

Is there no help for all this? Is man doomed, in his relations with money? Is there no divine philosophy to relieve the case?

Yes, the Lord Jesus has redeemed money as He has redeemed man. The solution is found in the fact stated at the beginning of this discussion. Money is a talent given to man in trust to be used and improved for the glory of God and the good of men. We are stewards, with large discretion, having in charge an entire estate belonging to our employer.

Our neighbor also is a steward having in charge another estate belonging to the same employer—our common Lord. We are personally responsible to our common Lord for the management of his trust.

This principle is beautifully illustrated in the parable of the unjust steward.—Luke 16:1-14.

The oriental lord owned all. The steward managed all and was called to account for his management. One man has no right to interfere unlawfully with another man in the conduct of his affairs. If so, he taketh from his neighbor his God-given trust and damages him in his final reward. And at the same time assumes added responsibilities aside from the sin incurred by violating the rights of his neighbor, "Thou shalt not steal." In this commandment the sacredness of property is emphasized, and also personal responsibility in relation to it. Money gives the test of character. "He that is faithful in that which is least is faithful also in much." The same state of heart that prompts a man to steal a penny will cause him to steal a pound. If you trust a servant with small change to make purchases and he makes a faithful return, to a cent, from day to day, from week to week, in the run of years you would trust that servant with untold wealth. You have confidence in him. But if at first, he had kept a dime or a quarter, now and then, you would have soon ceased to trust him at all.

If allowed to live by the law of liberty, absolute freedom from outward restraint, to live out the inner life—as we will be judged by the law of liberty in the final day; the real character would always come to the surface in relation to money.

“Thou shalt not steal.” First, from thyself.

This command forbids us to rob ourselves of what we have, by sinful spending, or of the use and comfort of it, by sinful sparing. “Ye are not your own, ye are bought with a price.” We are God’s servants and have no right to render ourselves incapable of the very best service possible down to the end of probation. The spendthrift, the prodigal in early life makes himself a pauper by reckless, sinful spending; and is therefore unable, in old age, to serve God and his neighbor with his substance. To rob self by hoarding is equally sinful. It hardens the heart and paralyzes the finer sensibilities. It dries up the fountain of human kindness and leads to idolatry and death.

“Thou shalt not steal” from others, by invading your neighbor’s rights, taking his goods, or house, or field, forcibly or clandestinely; overreaching in bargains, not restoring what is borrowed or found; withholding just debts, results, or wages.”—*J. Benson*.

Absolute honesty is required in personal dealing.

“Thou shalt not steal” from God.

“Will a man rob God? Yet ye have robbed me, But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation.”

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”—*Mal. 3:8-10*.

All values belong to God.

Man has the right of possession as against his neighbor, but in his relation to God he is a steward, a tenant at will in all things, and must acknowledge God as the rightful owner of all he holds in his hands. In the passage quoted from Malachi, God claims absolute ownership in all man possesses. To deny it is to break the eighth commandment, and steal not from man, but from God.

The government has original claim in your property. Deny it or even fail to acknowledge it, and a *fi. fa.* issues and your real estate is sold for taxes. Your talent is taken from you and given to another.

Not the membership of the church alone, but the inhabitants of the earth—all men—are bound by this law to bring tithes and offerings into God's storehouse. The Jewish nation was required to pay a tenth "tithes" of all their increase, to the service of religion.

Under the Christian dispensation the manifold grace of God that comes to us, is richer far than the blessing that came to the Jews. Then the obligation upon us is not less, but more binding to acknowledge God, by bringing all the tithes and offerings into His storehouse.

To pay less than a tenth of our increase is to rob God. "Give an account of thy stewardship, for thou mayest be no longer steward."

Ninth Commandment.

Thou shalt not bear false witness against thy neighbor.—Ex. 20:16.

“Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.”—John 18:37

“The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.”

“It is an unruly evil, full of deadly poison.”—James 3: 6, 8.

“Thou shalt not bear false witness.”

The basis of the ninth commandment is found in the all-pervasive, all-controlling power of *truth*, and in the further fact, that truth is made known through testimony. Almost all evil is the perversion of good. We are not forbidden to bear witness, for that is the end—the purpose of human life. We are born into the world, and have our being among men, that we may bear witness; but our witness must be true witness and must witness to the truth.

This is evident from two considerations: First: we represent Christ in the world. We are commissioned by Him to stand in His place; to body forth His spirit among men; to bear witness to the truth for Him as though He were still in the flesh. While

in the body His witness to the truth was perfect, but necessarily restricted to those among whom He lived. To them alone could it be said: "The gospel is evidently set forth before your eyes," for without the indwelling Spirit no man can witness to the truth. Hence he said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove (convince) the world (all men) of sin, and of righteousness and of judgment."—John 6:7-8.

The Holy Spirit bears witness to the truth through the church:

"Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe."—I. Thess. 2:10.

The church is to bear witness to the truth by living like Christ lived before men. "We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."—Acts 5:32.

"We are His witnesses unto the people."

Paul says: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—II. Cor. 5:20.

The church is Christ's only representative in the world. "Know ye not that your bodies are the members of Christ?" "Ye are the temple of the living God." "Your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own."

Second, the purpose of the incarnation, the object, the end of Christ's coming into the world was to "bear witness unto the truth."

He said to Pilate: "I am a king. To this end was I born, and for this purpose came I into the world, that I should bear witness unto the truth." Jesus Christ was a king; a king in the realm of *truth*. "King of kings and Lord of lords." He based His right to rule not on force, although He had the power, and could have summoned twelve legions of angels to do His bidding. As a Roman, Pilate had no other conception of rule.

Had he based His kingdom on force, He would have been a rival of the Cæsars, that and nothing more. On the basis of force he might bring political liberty to the Jewish nation, but freedom to the race—never.

He was not a Jew only, but the "Son of man." His mission was to bring liberty to Romans as well as to Jews. He would rule in the hearts of men. "The kingdom of God is within you." Hence, before Pilate, he disclaimed the right of force as the foundation of His sovereignty. "If my kingdom were of this world, then would my servants fight: but now is my kingdom not from hence."

Nor did He found His kingdom on the demonstrations of reason.

When Pilate found that He did not aspire to the throne of the Cæsars, but was only a witness to the truth, He supposed Him to be only an enthusiast; a founder of a new system of philosophy, a new sect. Hence the sad, bitter, sarcastic question: "What is truth?" If the demonstrations of reason had been

the basis of His kingdom, Pilate's bitter, skeptical question would not have been ill-timed, for the history of opinion in those days was like the history of opinion in our own time. Opinion against opinion; philosophies against philosophies. The opinion of to-day dethroned by the opinion of to-morrow—who, by searching, can find out truth? The world by wisdom knew not God. A kingdom founded on force or reason can never become universal, it can not stand. The basis is worldly, and therefore weak. The kingdom of truth standeth not in the wisdom of the world but in the power of God.

“All good is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” The sun is the source of all light and is itself beyond the parallax—unchangeable, fixed in the heavens; and is therefore a fit symbol of the truth of divine realities—the unchangeable source of all good. Christ founded His kingdom, not on force, not on reason, but on truth, on truth made known by testimony.

Jesus bore witness to the truth. There is a vast difference between veracity and truth. The old idea, that it makes no difference what a man believes, just so he is sincere, is a deadly error. Truth is reality, veracity is only sincerity in statement according to thought, veracity is a correspondence between thoughts and realities. Men put sweet for bitter and bitter for sweet, good for evil and evil for good. Does the sincerity of their opinion change the facts?

He knew the truth—realities. As the Son of man, divine realities were revealed to Him by the

Father. Hear Him: "The Son can do nothing of himself, but that which he seeth the Father do."

"The words which I speak I speak not of myself, but the Father which is with me, he doeth the works."

He taught the truth touching God, His nature and character. Blot out the thought of God, the divine person; change His character in your thought, and life becomes mean, the universe dark, and duty and aspiration are left without support.

By His life, words and spirit, He taught the truth respecting man.

We are a mystery to ourselves until in the white light of divine revelation we see ourselves as God sees us.

Christ looked upon man as fallen, but magnificent in his ruin, with an immortal destiny. "Know ye not that ye shall judge angels?"

He taught the immortality of the soul and the resurrection of the human body; that this life is but a state of infancy and childhood; He taught the realities and glories of the future state.

Now, if Jesus was born into the world to the end that He should bear witness unto the truth; if He did testify to realities before men by life, words and spirit and seal His testimony by His blood, and if the church is His representative on the earth, then it follows that the church must bear witness to the truth—to divine realities. To that end were we born and for that cause came we into the world. We have no other business here.

We are witnesses.

The world is to be saved by faith, not reason, not force, but by faith. By faith in the truth revealed by testimony. "By faith are ye saved."

The ninth commandment interdicts false witness. "Thou shalt not bear false witness." Every man is a witness and bears testimony—of necessity. Before one can bear true witness he must know the truth. Every sinner is therefore a false witness before God and man.

How awful it is to live! Man's mind and heart is so made that truth becomes axiomatic as soon as revealed to an obedient sincere soul. "If any man will do his will he shall know." Bear witness we must. And through our testimony the world will be helped or hurt, saved or lost. "Ye are the light of the world." "Ye are the salt of the earth."

"Thou shalt not bear false witness." If the light that is in you be darkness, how great is that darkness? "If the salt has lost his savor, wherewith shall it be salted?"

This commandment is especially aimed against false swearing in courts of justice.

Are there not professional jurors and professional witnesses as well, in some cases, who hang about our courthouses seeking service for money?

"Thou shalt not bear false witness against thy neighbor." Neighbor here means any man, friend or foe.

The perjurer, the false swearer, breaks this commandment and all men condemn his offence. To equivocate, to conceal in a law case, what is essential to the due execution of justice, is only less a crime than to make there an absolutely false state-

ment. The witness is expected to tell the whole truth and nothing but the truth. To fail here is to pervert justice and commit a crime, not only against man, but against him from whom judges derive their power to judge.

Those who lie in a court of justice lie not to men, but to God. The judge and the jury for the time are ministers of God and if by false witness any man attempts to turn aside penalties from the guilty or to involve the innocent in condemnation; if he declares in evidence what he thinks or believes and not what he knows only; much more if he declares to be true what he knows to be false, he attempts the defeat of the divine government of the world. For "the powers that be, are ordained of God." But there is another court, of peculiar composition, a court of justice which sits informally every day and hour, a court of which we are members, and in that court this commandment is too often forgotten and carelessly, or recklessly, broken. That court is the tribunal of public opinion, it is always in session and each one of us is on trial in it. It tries cases and pronounces judgment; it condemns or acquits every day in the year.

Its proceedings are very irregular and its decisions are often very inconsistent and very unjust, but the court has its virtues and is sometimes the strongest safeguard a community has against oppression and sin. It is a protest against that worst state of all, which is reached when any society becomes absolutely indifferent to the good or evil deeds of its members. We can not interrupt the sittings of that court, nor ought we if we could, for its judgments are

a power for good in a civilized community, although its moral standards are far too low. Its judgments are often based on the most inefficient and erroneous evidence; then it becomes our duty to disregard them, but if we are thus compelled to do so, we ought not to wish to stop them; they often protect us from worse evils. The man who defies public opinion may be a hero and a saint—sometimes he is—but he may be a fool or a fanatic, and it is not by any means improbable that he will be either one or the other. But the one thing which you and I have a right to demand, which every man, in public and in private life, from the highest to the lowest has a right to demand, is that there shall be no malice and no carelessness in the evidence given, that no false witness shall be borne against him. The man of business, the preacher, the physician, the politician, the peer or peasant has the right to make that demand and the ninth commandment gives to it the divine sanction. All the facts in every case should be known before judgment is rendered, for the penalties inflicted by that court are awful; it does not condemn to penal servitude or give you to the hangman, but it destroys peace of heart, it blights the happiness of homes, it smites cruelly at reputation, it robs men of friends, it blasts all the joys of life except those that arise from conscious innocence and the sense of the peace of God within.”

By forming judgments on erroneous or insufficient evidence we may be doing this diabolical work, making the righteous sad, hurting those who have done nothing to deserve it, forgetting the fact “That there is such a thing as perjury outside of law courts, and

that every man or woman who forms conclusions in malice, or says that of another that which is untrue, is a perjured person, he bears false witness against his neighbor, breaks the law of God, and sins against the ninth commandment. It is no excuse to say: "I was sincere, I thought I spoke the truth."

The things we say about others we must know to be true, or say nothing. Nor can we in innocence, accept the statements which are made to us, unless the proof be sufficient.

Mr. Wesley would not believe evil of a man, although he declared it himself, without first giving him time for second thought. Men are too eager to believe an evil report.

Mere surmise, mere argument from a particular instance, to a universal conclusion, we are bound to distrust and to discredit.

Secular newspapers have done much to corrupt the moral atmosphere in which we live on this subject, nor, sad to confess, is the religious press always innocent. The tendency of our times is to impugn the motives of politicians and statesmen who are not of our section or of our party, to impugn the motives of competitors in business; of men, whose views or opinions differ from our own on important questions. No man, no political party, no religious denomination has a monopoly of God's good gifts. We should be charitable. "Charity suffereth long and is kind, charity envieth not, beareth all things, believeth all things, hopeth all things, endureth all things. Rejoiceth not in iniquity, but rejoiceth in the truth."

Public slander is mitigated by public sentiment. We excuse when we ought to condemn misstatements. We only smile and say that it is just like our political or religious opponents, whatever they may be called. Public slander is bad enough, mitigated as it is, but more deadly still are the results of false witnesses, in private life. If it is wicked to slander a public opponent because he disagrees with you, what shall we say of the circulation of private slanders? A wink, a nod, the elevation of the eyebrows, a mysterious insinuation is often the cause of the wreck and ruin of hearts and homes, but the tongue of scandal who can abide? From it, no one is safe.

“The tongue is an unruly member and can not be tamed.” The tongue is a little member, but O, what power! “The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.” “Death and life are in the power of the tongue, and they that love it shall eat the fruit thereof.”—Prov. 18:21.

“A man that beareth false witness against his neighbor is a maul, and a sword, and a sharp arrow.”—Prov. 25:18. One tale-bearer can destroy the peace of the whole community. Where no wood is, there the fire goeth out: so where there is no tale-bearer, the strife ceaseth.”—Prov. 26:20. “Thou shalt not go up and down as a tale-bearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am the Lord.”—Lev. 19:16.

God will punish the slanderer: “Whoso privily slandereth his neighbor, him will I cut off: him that

hath an high look and a proud heart will I not suffer.”—Psalm 101:5.

David (Psalm 57:4) laments: “My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.” O the power of the tongue of the wicked. It is full of deadly poison. Vipers, rattle-snakes, are not more dangerous to life than the tongue of slander is to the peace and reputation of men. Nothing but the grace of God, excision or death can bring it into subjection. See yonder that poor woman, crouching down with drawn face, dry and hollow eyes, the gloom of despair settling about her, relieved alone by a faint glow that indicates innocence.

Go near, put our ear close up to her side and listen, and you will hear the blood drip-drip-drip from her heart, pierced by the tongue of slander! Brother, sister, if you have nothing good to say of another, unless it be for the glory of God or the good of man, say nothing, for “By thy words thou shalt be justified, and by thy words thou shalt be condemned.”

But the tongue is a power for good as well as for evil.

“Rabbi Simeon, the son of Gamaliel, said to his servant Tobias, ‘go and bring me some good food from the market;’ the servant went, and he brought tongues. At another time he said to the same servant, ‘go and buy me some bad food;’ the servant went and brought tongues. The master said: ‘What is the reason that when I ordered thee to bring me good and bad food thou didst bring tongues?’ The servant answered, ‘From the tongue both good and evil come to man; if

it be good there is nothing better; if bad, there is nothing worse.'"—*A. Clark.*

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." It is unnatural and we are rebuked by the order of nature about us: Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? Either a vine, figs? So can no fountain both yield salt water and fresh."—James 3:11-12.

Let the tongue be dedicated to God, baptized, not with water, for even in immersion when the whole body is submerged the tongue is left untouched, but by the Holy Spirit and with fire.

Then the sons of men wandering in sin, will hear the voice of God calling them back to Christ, home and heaven; bruised and broken hearts will be soothed, bound up and blessed; and "the knowledge of the glory of the Lord will cover the earth as the waters cover the sea." Only let the tongue bear true testimony to the truth and the mists lift, the clouds part, the sun in his glory appears in the heavens, flooding the world with light and life; the peace of God distils upon the people, and the song of the soul is but an echo from the music of the skies.

"Glory to God in the highest, and on earth peace, good will toward men."

Tenth Commandment.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.—Ex. 20:17

Actions have a marketable and an intrinsic value. The final test of the worth of an action is found not in its tangible end, but in its secret beginnings. It is the inner purpose which determines the quality of what a man does, its relation to life as a whole as distinguished from its local influence. With God the deed has just that value which the intention gives it. A man's character is the sum total of his motives. No thoughtful student of the Sermon on the Mount can arrive at any other conclusion.

There dispositions, motives, intentions are all and in all. We would fain coin a new proverb: "Take care of your motives, and your deeds will take care of themselves."—*The Watchman*.

The tenth commandment is the link that binds into one the old and new covenants, and makes the law as well as the gospel a covenant of love between God and man. Paul tells us that "the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."—Gal. 3:24. Properly understood, the law brings to conscious helplessness and drives him to Christ for salvation. And this commandment: "Thou shalt not covet," is the final statement of the law; the highest, the deepest, the ultimate statement.

It is not only the last of the ten words of the covenant, but it is the most searching; the one most likely to ripen in the heart of devout and thoughtful men in older times, and in all times, to awaken their sense of inability to do God's will, to stimulate that aching sense of powerlessness, which makes a man really throw himself on God and find in Him that supernatural strength by which alone he can overcome. It goes behind outward conduct, straight to the real test of ultimate motive, into that inner chamber, wherein the longing desire, which may or may not lead to outward sin, is in itself sin before God.

The sixth commandment declares the sacredness of human life and guards it by the penalty, life for life; the seventh declares the sacredness of human nature and guards it by a penalty equally severe. "The adulterer and the adulteress shall surely be put to death." The eighth declares the sacredness of the institution of property and because of the subjective tendencies and results of its violation man is warned of a calamity more awful than the loss of life human itself: "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." The ninth declares the sacredness of reputation of character, that which true men value more than human life; but the tenth declares the sacredness of the soul and is God's ultimate statement in the law leading the soul to Christ for salvation.

This commandment is essentially for the heart. It is possibly the greatest, the most searching of all the second table. It goes straight to the root of what

we all feel to be the difficulty when we are perfectly honest with ourselves; it puts its finger on the primary evil—selfishness. It uncovers the source of sin and sorrow and reveals the depressing influence of the selfish heart that covets, that makes itself, its own end; that makes its own pleasure, its own convenience, the one rule of life. It dampens, depresses, devitalizes others; it checks our own energies and takes the lightness of heart out of our joys; it increases our sorrows and darkens our misfortunes; it is contracting, enervating, dispiriting, paralyzing. It is all this and yet its operation is so subtle that we seldom confess its presence in our own hearts. The most selfish people are ready enough to see selfishness in others, and to condemn it in unmeasured terms, but they never turn their eyes in upon their inner being. “Men love darkness rather than light.” Let us be as honest as if we were in the light of the judgment; let us try to see ourselves as God sees us; let us not say that we have no sin and deceive ourselves.

“Thou shalt not covet.” Covet signifies to desire, in order to enjoy as a property, the person or thing coveted. Coveteousness in the original is a very expressive word. “It means the desire of having more, not of having more because there is not enough, but simply a craving after more, more when a man has not enough, more when he has, more, more, ever more. Give, give, divide, divide.”

This is probably the most prevalent, and certainly the most deadly sin in the catalogue of crimes against God; because it lies at the basis of all evil.

The other commandments forbid the doing, and

all desire for doing that which will be an injury to our neighbor. This forbids all inordinate desire of having that which will be a gratification to ourselves at the expense of others. It strikes at the root of all discontent with our lot in life; it lifts the thought above circumstances and centers the heart on divine realities.

“A man’s life consisteth not in the abundance of the things which he possesseth.”

This commandment strikes at the foundation sin of the race, at the basis of all evil—selfishness.

The Holy Spirit seems to gather up all the denunciations against wrong doing, wrong desire, found in the scriptures; roll them together and deliver them with fearful force against this one sin—selfishness. “They that will be rich fall into temptation and a snare, and into many foolish and hurtful desires which drown men in destruction and perdition.”—(*Wesley’s translation.*)

“If any man will come after me let him deny himself;” “whosoever will save his life shall lose it.” “If any man hate not his own life also, he can not be my disciple.”

Covetousness lies at the bottom of all evil. It is the prolific source of all sin. The tenth commandment is the first broken in any process of sin. The violation of the first begins with the breaking of the tenth for covetousness is idolatry; and so of the rest.

The other commandments prohibit the doing of that which is wrong, this interdicts the desire to do that which is wrong or to have that which will hurt.

The other nine words in this covenant between God and man declares "Thou shalt not" do that which is wrong; this, the last, the climax, declares: "Thou shalt not" desire to do evil.

But who can control his desires? Who can keep this commandment? Who is sufficient for these things? Alone, without divine aid, we are helpless in this struggle.

The natural man is enmity against God. The natural man's thought, imagination; the intent of his heart is evil and only evil and that continuously. The tree being evil, the fruit is necessarily evil. The law requires perfect obedience in every part. "Ye shall therefore keep my statutes and my judgments, which, if a man do, he shall live in them." But no man ever did, nor ever can fulfill that law, so as to merit salvation by the doing of it. For as all have sinned and come short of the glory of God, all are under the curse which says: "Cursed is everyone who continueth not in all the things that are written in the book of the law to do them." Therefore by the deeds of the law none can be justified because all are in a state of condemnation for sins already committed against it, even supposing it possible to keep the law in the future.

The law revealed our utter sinfulness and helplessness in our sins. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."—Gal. 3.24. Dr. Clark tells us that "schoolmaster" should be translated: "Pedagogue." The law was our "pedagogue" unto Christ. The pedagogue is not the schoolmaster, but the servant

who had the care of the children, to *lead* them to, and bring them back from school.

The law does not teach us the true knowledge of salvation in its fullness, but reveals to us our sinfulness and utter helplessness, and through the rights and ceremonies of the Jewish sacrifices leads us to Christ, that we might be justified by faith. Thus we are lead to the living Christ for salvation.

The old covenant is linked with the new. We are led by the servant, the "Pedagogue," to the true source of light. The sun of righteousness floods our hearts with light. We see our sins in all their blackness, the power of the evil one that leads us captive at his will; the end of sin, eternal night. We see too, our remedy for sin; the blood of Jesus Christ which cleanseth us from all sin; power over all evil through the Holy Spirit which is given unto us, glorious triumph over death and hell; the end, eternal life. Thank God for a Savior who can, and will lift us out of wretchedness, and introduce us into a life of blessedness, that shall become more and more abundant.

This sin is prevalent; universal in the unregenerate heart. Because of its subtle, deceptive nature it lurks in hearts where its presence is unsuspected. It is the sin among all classes: the rich, the poor; the high, the low; the wise, the ignorant are under its power. It finds place in the world and in the church as well, even the sacredness of the pulpit does not always exclude it. I appeal to your own conscience. Take the lamp of God's Word and go down in your own heart and see. Go in the spirit of prayer. Beg the Holy Ghost to enlighten you of

the truth; of divine realities touching the state of your heart and the requirements of the law of God. Let God be true if every man be found to be a liar. Go with a fixed purpose to do what God requires; to surrender self and do the divine will and the fearful truth may flash into your mind: "covetousness is an awful sin, and I am guilty."

Why is this sin so prevalent as the facts in the world and in the church seem to indicate? First: because it is based in human nature; it lies at the bottom of all sin; money represents all values and stands for the world: "If any man love the world the love of the Father is not in him." "The love of money is the root of all evil." Not possession, but the love of it. It is the point of departure from God and most men fix their eyes on results, on effects and never think of looking beyond to the cause of things.

Second: covetousness is not considered a sin at all. Public opinion has blinded the eyes of the church on this, as on many other subjects. Here the devil transforms himself into an angel of light and were it possible he would deceive the elect. He deceives not only silly women but strong men who suppose themselves God's freemen are led captive by the devil at his will. Do good to thyself and men will praise thee. This is the world's view.

It is difficult for us to see ourselves sinners, while men about us call us good. The very language of society fosters this sin. "The best people in town favor this or that." "He or she moves in the best circles of society." Does the "best people" or "the best circles" in that connection mean the most godly

people in town? The holiest men and women? No, it has no such meaning. It only means the richest people; the men and women who live in luxury and control wealth. They may be good; they may be bad. They may be as sinful as satan would have them be and yet they are called "The best people" only because they control wealth. Thus our common language pampers pride and stimulates among the poor an inordinate desire for wealth that they too may be called good.

Rich and poor are comparative terms, hence the same effect is produced on all classes. The rich in one community are poor in another. The desire and effort is ever for more. In the eyes of men the aristocracy of America is money. Get money and with all thy getting get money, but in the eyes of God aristocracy is found in character in royal blood; kinship with God. Let us fix our eyes on Christ and then when we awake we will be like Him for we will see Him as He is. Real life is found not in what a man has, but in what he is. Third: there are so many plausible excuses for trying to get and hold all we can. It is so difficult to find the dividing line between proper and inordinate desire.

Mr. Wesley says: "The covetous are those that desire to be rich, all, in fact, who lay up treasures on earth a thing as expressly and clearly forbidden by our Lord as either adultery or murder."

He says further: "It is allowed, (1) That we are to provide necessities and conveniences for those of our own household. (2) That men in business are to lay up as much as is necessary for the carrying on of that business. (3) That we are to leave

our children what will supply them with necessities and conveniences after we have left the world; and (4) That we are to provide things honest in the sight of all men, so as to owe no man anything. But to lay up any more, when this is done, is what our Lord has flatly forbidden. When it is calmly and deliberately done, it is a clear proof of our desire to be rich." When selfish greed, on the one side, contends with covetous possession, on the other, and the call is made: "Master, speak to my brother that he divide the inheritance with me." The answer comes: "Man, who made me a judge or a divider over you?" Then follows the warning: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of things which he possesseth." The Master did not deal with the rights of property in individual cases, but with principles that touch the soul. He came not to better man in his circumstances, although that results always and everywhere when the divine law is obeyed:—"Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you," but to save his soul. "He came to seek and to save that which was lost," the soul of man. The right adjustment of the differences between these brothers, by themselves, in love, with mutual fairness, would have been much—that it should be determined by authoritative arbitration, was, spiritually speaking, nothing. The right disposition of their hearts and the right division of their inheritance thence resulting was Christ's kingdom within, the salvation of the soul. Division by outside authority had nothing to do with salvation. Suppose that both were wrong: one

oppressive, the other covetous. That the oppressor should become generous, and the covetous liberal, it were a great gain. But what spiritual gain would there have been in taking from one selfish brother and giving to another selfish brother? Again, suppose the brother making the appeal had his cause just; and he evidently thought it just, to take the property from the unjust and give it to him, was the duty of the judge; but it was not Christ's part, nor any gain to the cause of Christ.

The kingdom of Christ is within. It triumphs by wrong meekly borne, even more than by wrongs legally righted. It would make but little difference a hundred years hence as to who held the inheritance, but what a difference a thousand years hence as to whether or not the heart was right with God. Here is an explanation of Christ's teaching. Matt. 5.40: "If a man sue thee at the law and take away thy coat let him have thy cloke also."

We need to exercise our God-given powers of reason and judgment in the light of the law. Find the principles of the divine kingdom and decide every individual case in the fear of the judgment.

For all men, at the last will be judged "according to the deeds done in the body." Remember that outward life springs from inward character. "As a man thinketh in his heart so is he." "Watch; and what I say unto you I say unto all, watch."

If we look below the surface we find that all divisions and contentions among men have their origin in the violation of this commandment. "From whence come wars and fightings among you? Come

they not hence, even of your lusts that war in your members."

The war between capital and labor, between money and muscle with its dire results of inward woe, of heart burnings with inward festering sins; of outward wreck and ruin when the fire flames out, has its origin in the violation of this commandment. All wars between individuals, races or nations, who contend against each other for place or power or possessions spring from this evil principle and are fed and fanned by it.

It caused the "war in heaven" when Jesus saw satan as lightning fall down to hell. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."—Jude 6.

Under the seductive power of that fallen spirit this evil principle led Adam and Eve to sin against God. They listened while the tempter said, touching the forbidden fruit: "Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."—Gen. 3:4,5.

It caused the first murderer to stain his hands with human blood, and it has led to every other murder, down to this day. Blot this principle from the human heart and plant in its place love, love to God and to man, and paradise is regained.

The remedy for this evil is found in obeying the voice of the Lord: "If riches increase set not your heart upon them." This commandment has to do with the heart. It deals with the real disease and

not with symptoms. But we are not left without direction touching duty and privilege. The Jews were required to pay unto the Lord a tenth of their increase and when they failed they were charged with robbing God. "Will a man rob God? Yet he have robbed me." "Ye have robbed me, even this whole nation."—Mal. 3:8, 9. Therefore they were "cursed with a curse." Where much is given much shall be required. Then the obligation upon us in this age, in this favored Christian land is not less, but more, binding than upon the Jewish nation. "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

God sometimes takes us at our word when we promise in sincerity and, in advance, pours upon us blessings rich and full, but if we fail to pay our vows unto Him—look for the curses of heaven to fall. Your obligations assumed as a church, as individuals are recorded on high. "Pay thy vows unto the Lord now," fail not.

The divine demand now is: "Upon the first day of the week let everyone of you lay by him in store, as God has prospered him, that there be no gatherings when I come."—I. Cor. 16:2.

The law of the Lord requires energy in business and zeal in spiritual service.

"Diligent in business fervent in spirit serving the Lord," is the command. Mr. Wesley's instruction given in three items can not be improved:

"1. Make all you can.

“2. Save all you can.

“3. Give all you can.”

Make and save all you can and you can and will almost certainly grow rich. And the temptation to set your heart on riches will grow stronger and stronger if you fail to “give all you can.” Give for the glory of God. “Lay up treasures in heaven for where your treasure is there will your heart be also.” “Give, and it shall be given unto you good measure, pressed down, shaken together and running over.” Turn all over unto the Lord; body, soul and earthly good and the promise is an hundredfold now in this present time and in the world to come eternal life.

Lay up treasures in heaven! Can that be done? Most certainly. But how? Earthly values, bonds and titles—deeds are too gross and heavy to be carried across the last river. “We brought nothing into this world and it is certain we can carry nothing out.” Yet there is one way to transfer your whole estate, to lay it up in heaven, and that too, with incalculably augmented value. Make your deposits in the bank above where moth and rust doth not corrupt, nor thieves break through and steal. But how? Money used in faith to build houses for God; to send the gospel abroad to the ends of the earth to save them that grope in darkness; to endow Christian institutions of learning; to support the institutions of the church at home; to help the Lord’s poor, must have the approbation of God. Put yourself in sympathy with Christ in His work by the faithful use of your means and your Redeemer will welcome you to the

fruit of your piety in the everlasting habitation. This promise is made to the church and to the righteous only.

“Let no wicked man imagine that he can purchase heaven with money; the very suggestion would be blasphemy. But I do say that a man who has first given himself up to God may lay up treasures in heaven by the pious use of property in a faithful stewardship.” We are told that at Florence in Italy, there is a tombstone bearing this inscription: “Here lies Estella, who has gone to heaven to enter upon the enjoyment of an estate of fifty thousand florins which she transported to that world before herself in charitable deeds.” Nothing unreasonable in that. Brother, sister, have you a good foundation, deposit, laid up against that day? Covet earnestly the best gifts, not earthly values but divine realities, and the gate of pearl will fly wide at your coming, and your friends gone before made your friends by your faithfulness to them, will welcome you to everlasting habitations.



DR. QUILLIAN.
(Photograph taken near middle life.)



Mrs. W. F. QUILLIAN.

OTHER SERMONS

WRITINGS

AND

APPRECIATIONS

The Divine Purpose of the Family.

A sermon delivered at the Quarterly Conference at Fairmount, January 15, 1887, published in pamphlet form, by request, and reproduced in this volume by request.

“God setteth the solitary in families.”—Psa. 68:6.

“If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.”—I. Tim. 5:8.

A family is a circle of affinities, bound together by blood, or natural selection, whose center and vital principle is love. Thus the common idea of the family is intensified and enlarged. Friendship is found not alone in flesh and blood, but in the higher realm of thought and spirit. David and Jonathan were kindred spirits. All who love the Lord Jesus in sincerity are akin to each other and to the angels. God intends the solitary and separate individuals of the earth to be grouped and bound together, as they are inter-dependent, the one upon the other. The circle may include the household, the school, the church; but this discourse will be confined to the household—“The collective body of persons who live in one house, and under one head, or manager”—to parents and children. Nor is it proposed to deliver a homily on the duties of husbands and wives, of parents and children. But in this discussion I shall seek to discover and bring into the light

the basal principles upon which the family rests. "God setteth the solitary in families." "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." In a profound sense they are one. Thought into thought flows, and spirit mingles with spirit. They are one for some noble, grand purpose.

Interdependence.—In the very nature of things, the principle of the family is a necessity. "For none of us liveth to himself, and no man dieth to himself."—Rom. 14:7 The consumer is dependent upon the producer, and the producer upon the consumer: capital upon labor, and labor upon capital. Upon this principle commerce is founded and carried forward, and civilized life made possible. The wheat-grower must patronize the miller, and the miller is dependent upon the baker for his bread. One man produces the raw material, another manufactures it. The same principle is found in the field of letters, in the realm of thought. Concentration of effort is required in order to the highest success in any calling in life. The most masterly mind is a comparative failure if its powers be divided. Time is too short, and life on earth has too many phases upon which mental energy may be exerted, to permit any one man to be a success in all lines of work. Who can be a success as a scientist, discoverer, and inventor, and at the same time be a successful farmer, merchant, and lawyer, and also a scholar, statesman, and preacher?

The discoveries and inventions of the past and present are pressing us on to a glorious future. Our railroad builders have made it easy for the traveler

to sweep by the mile-posts on his journey, but without a competent and faithful engineer he would oftener rush on to ruin. In every vocation, in every department of human life, man is dependent. "None of us liveth to himself." Alone, we are helpless.

I. *Without the principle of home and family life the human race could not be perpetuated.*

Animals and birds are soon able to provide for themselves; then they are independent. But an infant child is the most helpless creature on the earth; and this continues for a long time. Through weary months and years this helpless being must be provided for and tenderly watched; and nothing but the devotion and *love of motherhood* is equal to its demands. Left with no care for a single day, not one child in twenty would live. God intended the perpetuation of the race, and ordained the family to that end. But this is the lowest view of the subject.

II. *The value of life is found in intelligent consciousness.*

Infancy is not only helpless, but ignorant—absolutely ignorant. In it we see but little more than organized matter. Mind is blank; a *blank*, but not in the sense of Locke's "Philosophy of the Human Understanding." He teaches that mind is like a piece of blank paper, upon which the outside world, with its objects, writes itself. You can not afford to accept this unless you allow to the paper a vital principle which makes it capable of taking the ink furnished to it, and of the same forming letters, and being capable of forming these letters into words;

and then of reading in those words their profound meaning.

Life is not the result of organization, nor mind the offspring of matter. Mind and conscience are direct impartations from God, and bear the stamp and seal of immortality. The materialistic teachings of John Stuart Mill and Herbert Spencer, the latest expounders of Locke's Philosophy, can never shake the foundations of our faith in the spirituality and immortality of our children. The souls of our children are quarried from the infinite wisdom of God, and have an immortal destiny; and yet, for some wise purpose, mind is left dormant when they begin their being in this fallen world, and must be evoked into consciousness by contact with the objective about them.

Since the fall, the whole race, with no exception, enter life at the lowest point—in helpless, ignorant infancy. The race must be trained and developed in order to reach the high destiny intended by our God. The ignorance of childhood must be overcome by parental instruction, and this instruction must begin well-nigh with the beginning of life itself, and must include more than the training of the intellect; for man has a moral and spiritual side to his nature. The family was intended to furnish the best conditions for the growth of morality and religion.

Not fully defined in words.—No mere definition of religion can be understood. If so, the gospel might have been effectually preached by angels; for they are certainly wiser than the most learned, and stronger than the most gigantic human intellect, and

have larger experience, and are therefore capable of clearer presentation of the truth.

Religion must stand before us in the concrete before it dominates the will and controls the life. "Seeing is believing," and this is especially true in childhood. In its formative state God intended infancy to be furnished with most favorable conditions for eternal salvation. The attribute of love lies on the very surface of the child's soul, and is first developed. This attribute is largely developed before the dawnings of intellect. The tendrils of this childish love must be caught up by the attraction of parental affection, and tenderly lifted toward the Father of spirits, whose name and nature too is love. And this must be done before the world and sin have opportunity to mar and ruin the divine plant. Parents stand in the place of God to their children until they come to know good from evil. Obedience to parents is obedience to God and this is child religion.

"Children, obey your parents in the Lord, for this is right." Loving obedience and adoring reverence offered to parents is acceptable to God. Untaught children know no higher deity than father and mother. You and I stand between God and our offspring, and impersonate the divine to their thought till they are lifted to the conception of the God of the skies. To meet and successfully discharge parental obligation, *holiness* must be engraven upon the heart and life of the parent. Standing between childhood and God, impersonating the divine to childish thought, holiness is a necessity—*holiness lived*. Who is sufficient for these things? As I

stand and intently look into this subject, there comes stealing over me an awful sense of *responsibility*. Into my hands are committed immortal beings, to be taught and trained for eternal destinies. Up to the measure of ability and opportunity you and I are responsible for the salvation or damnation of our children. O my God! is that true? I don't wonder that the muscles of your faces quiver, and that tears gather in your eyes. God is here! Let Him speak: "When ye shall have done all those things which are commanded you, say, we are unprofitable servants we have done that which was our duty to do." Simple duty demands our utmost endeavor.

This responsibility is not the result of obligations assumed by us when the minister officially dedicated our children to God in holy baptism. It grows out of the very nature of our relations to our children as parents and this obligation is universal. By the fact of being a parent the vilest man on earth is bound to teach and train his offspring for holiness and heaven, and he can not shift the responsibility. This obligation is found not alone in the nature of things, but is *taught in the Word of God*. "Train up a child in the way he should go, and when he is old he will not depart from it," is a command with a promise. Train it as the horse is trained. By bit and bridle he is held to the track till habit is formed and service made easy. So let the tender, unfolding spirit of the child be trained by a life of devotion, of gentleness, and of purity, as seen in its parents; by instruction, correction, and reproof given; by using all the means at hand let it be held in loving obedience till it consciously touches God by a

personal, intelligent faith. There is no necessity for wandering off into sin but the moment the tender, trustful spirit is capable of grasping the thought of God, it may by faith become a conscious heir of everlasting life. Then, "trained up in the way," salvation is assured. Never rest till your children are consciously saved. Then train them in the way, not into the way, and the promise is yours, "When he is old he will not depart from it."

In tender years habit is formed, and destiny is often fixed. To secure this glorious result, there must be a wall of protection built around the home. All corrupting influences and associations must be carefully excluded. Society must be pure, or ignored. In social intercourse, if the wealthy be wicked, shun them; if the poor be vile, ignore them. One short evening spent with the vicious may serve to ruin your child forever. We are social beings, and must come in contact with the world about us, and must do all we can to save our neighbors, that we may save our children. We are creatures of circumstance. Every man is affected by his environment. None may associate with the vicious without taint. How true this is with tender, ignorant childhood, let the history of the world illustrate. Protestant England and Catholic Ireland, under the same government, ruled by the same queen, remain the same in these respects, generation after generation. In England, children born and brought up in Protestant homes are Protestants. In Ireland, children born and brought up in Catholic families are almost without exception Catholics. Faith is largely determined by the training. But few per-

sons change their religion or politics after they are twenty-one years old.

If the leaders in the great controversy on the question of slavery in this country had exchanged places and environments they in all probability would have exchanged opinions as well. If Wendell Phillips, William Lloyd Garrison and Bishop Gilbert Haven had been born in South Carolina to an inheritance of five hundred slaves each, and brought up there under the politics of the fifties, they too might have been "Fire-eaters." And if Robert Toombs, William L. Yancey, and Jefferson Davis had been born and bred in New England, they also might have been "Black Republicans." If your neighbor's daughter had been shielded from the stealthy, hellish influences of the seducer as your own child has been, she too might have been filling the sphere of happy usefulness occupied by the darling of your heart, honored and loved by all. Let us not judge too harshly the fallen about us till we know all the circumstances under which they fell. Had you and I been subjected to the same environments, we too might have fallen. We see the awful results of their sin, but we see not the terrible struggle they may have maintained for weeks and years against temptations under circumstances which would have swept us into ruin long years ago. One of the greatest temperance lecturers of this nation once said: "I have had to fight as for my life all my days to keep from filling a drunkard's grave, because I was fed on liquor when a child."

Not to congress or to the legislatures, not to courts nor so much to schools or churches, are we to look for

the preservation of our liberties, but to the homes of our people. There is no truer proverb than "The hand that rocks the cradle rules the world."

Our responsibility is seen both in the nature of things and in the logic of events. It is also *enforced* by the Word of God.

There is a profound philosophy in the curse pronounced upon the wicked: "I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me." A tendency toward the sin indulged by the father is transmitted to the son. As a rule, the sinful habit in life descends from father to son, and the punishment is for personal iniquity. It is a difficult matter to save the children of the vicious. Not that God's grace is limited in the provision made for them in the plan of salvation, but that the accumulated force of habit, gathering for generations back, sweeps them on in the mighty current which overwhelmed their parents. But the Divine Word continues: "And showing mercy unto thousands of them that love me and keep my commandments." The promise is unto thousands of generations—not *individuals*, but *generations*—showing the tremendous influence of a holy family. Parental example is followed, whether it be good or bad; but the power of a good man's life sweeps on forever. The divine purpose of the family is to furnish the best conditions for the success of atoning grace—the final salvation of the human race.

III. *Another function of the family naturally growing out of the one under discussion, and closely*

allied to it, is to train the intellectual and spiritual powers for life's work, and, as I believe, for joyous service in the world to come.

All men are born with a certain amount of vital power, and this force must exert itself in some way. The soil has vitality; left to itself, it becomes a tangled wilderness; but by the skillful tiller's toil it becomes a garden of fruits and flowers. Labor is intended for the methodical development of the organs of the body, and the faculties of the mind under the direction and control of the will. But the child has not sufficient will-power to overcome his indisposition to regular labor, and this must be strengthened and controlled by parental authority. Parents, not children, should control the house.

One man, with a given amount of vital force, may have a hundred times the practical power of another, whose stock of vitality is the same. For this reason the organs of action, by which vitality works, are better trained in the one than in the other. "Facility of action comes by labor." The greatest intellect, with no experience, would find it impossible to make a horse-shoe, while a humble apprentice would accomplish the task with ease. But the blacksmith would fail in an effort to write an essay. The tender, growing twig may be bent and trained at will; but after cold and heat, summer and winter have come and gone year after year, and the fiber has become tense and tough, the giant oak is fixed forever. When crooked and gnarled, it can never be straightened. If power enough could be brought to bear upon it, it would break before it would bend. True, a piece of straight timber may be made of it;

but saw and plane must cross the grain, and weaken its strength, and mar its beauty.

Childhood, neglected in its formative state, never becomes the strong, symmetrical character it might have been under more favorable circumstances. Habit makes work easy. Continued effort, especially in youth, assures increasing facility and final success on any possible line.

The artisan, the printer, the painter, the musician, learn in time to accomplish with ease the impossible tasks of apprenticeship, because by use, their brains and fingers too are taught the skill of a master. The grandest success in any vocation, other things being equal, is attained by the man who began when a child. The grandest Christian characters known to earth's history were surrounded in youth by the conditions furnished in a holy family. Moses, the most fully developed, symmetrical, merely human character that ever lived, who was a type of Christ, was born into a holy family, and by providential interference was taught according to all the wisdom of the Israelites before he entered the school of the Egyptians. John the Baptist was born into a righteous family and brought up by parents who walked in all the commandments and ordinances of the Lord blameless. The Lord Jesus spent His tender years among the rural hills of Nazareth, in the family of Joseph and Mary, growing in wisdom and knowledge and "in favor with God and man."

Does it pay? The physical and mental training of childhood does not pay immediately in money, and, but for the love of father and mother, would be neglected in this utilitarian age. The aristocracy

of America is money. Money is considered the chief good. The sentiment seems to be, "get money; and with all thy getting, get money." Money is a good thing when put to its proper uses but when sought for its own sake, it becomes a corrupting idol and a curse. Many parents fail to furnish their children the conditions of mental and moral training simply because it does not in their estimation pay them in money. Such parents are miserable caricatures of humanity. But in this they are sadly mistaken. Who among us, in the business world, receive the largest salaries? Are they unlearned, or men of cultured brains? Who are our railroad kings? Who are our bank presidents? Who occupy seats in the halls of congress? Who are the leaders in the trend of thought in church and State? Almost without an exception they are men of thorough training. The best investment you can make of your money is to put it into the cultivation of the brain and heart of your child. This would be true if there were no heaven and no hell. Be still, and hear what God the Lord doth say: "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." This text requires provision for the mental and spiritual as well as for the physical. The man who suffers his children to go unclothed and unfed is ostracized from civilized society, and ought to be. But he is under greater obligation to furnish the conditions for mental and moral training than bodily comfort—as much greater in proportion as mind than matter.

It is a sin to neglect the education of your chil-

dren. I do not say it is a sin for which there is no pardon, but I do say there is no atonement for it. You may neglect your fortune, and build it up later; you may neglect your house, and repair it later; you may neglect your home, and beautify it later; but if you neglect your children, the damage can never be repaired. The currents of life sweep them on in ignorance. Up to the measure of your ability you must furnish the conditions of an education, or the curse is upon you.

The conditions not alone of mental but of moral training must be furnished, for provision for our own is not complete until it includes the wants of the whole man. Every man in the church and out of it is bound by this text to support the gospel; and refusing so to do, "he hath denied the faith, and is worse than an infidel." But those who have come into the church are especially bound not only by the nature of their relations and by the Word of God, but by a solemn oath taken at the altar, to support the institutions of the church. He who fails in these things is a parasite, a sucker, living and feeding his house on the bounty of others.

The divine purpose of the family is to furnish the best conditions for the development of the grandest mental and spiritual character possible on earth, and people heaven with a race whom Jesus will delight to call brethren; a race prepared not only by regeneration, but by a life of submission and sacrifice, for the ecstatic service of kings and priests unto God; a race, with every function and faculty fully developed, clothed in robes of righteousness, woven of service and suffering; a race with intellects burn-

ing and blazing with absolute truth; a race with spirits mellowed and melted in love, purified of every alloy—love that compasses universal being and sweeps eternity; a race to whom the angels shall come for judgment, and God shall honor as His own Son; for our Christ hath promised that if we overcome we shall sit with him in His throne. What a destiny! What an honor for your child and mine! and what a *responsibility* comes upon us! And it comes the moment we become parents, whether we acknowledge it or not. There is no responsibility like it. Holding the destinies of these young immortals in our hands, we have it in our power to ruin or save them to all eternity.

Cleveland ought to have shuddered when he took the oath assuming the responsibilities of the highest office in this great nation. I trembled when Bishop Pierce laid his hands upon my head and said, "The Lord pour upon thee the Holy Ghost for the office and work of an elder in the Church of God." But the responsibilities of the most sacred offices in church and state are not to be compared with the awful responsibility of parenthood. You and I with plastic hands must mold the mind and spirit of an immortal being for an endless destiny. Fearful thought!

IV. *The importance of location.*

Nothing in this world reaches the highest success without location. A lawyer with no office where he may be found and consulted is a failure in his profession. A doctor with no office can not be found, and the sick will not depend upon him. A church with no house of worship is a wandering star that

gives an uncertain light and guides to no fixed point. Location gives character, influence, and power. A family must have a local habitation. Wind and water may sweep round the globe and grow fresher by the journey. A precious jewel lost knows no difference between the dust in which it lies and the royal crown from whence it fell. But every living thing requires a *home*. All life must be sustained from without in order to live and thrive, and living creatures demand permanent relations with the sources of supply. A growing tree often transplanted dwarfs and dies; the roots and rootlets, broken and torn from the soil, lose the power to appropriate the food necessary to tree-life, and it dies a lingering death. What is true of organic material life is equally true of mental and spiritual life.

The most luscious fruit is gathered in the quiet orchard, not along the highway; the most luxuriant grass grows in the undisturbed meadow, not beneath feet of travel; and the strongest, sweetest Christian character is developed in a Christian home. A man twenty-four hours from the influences of home is morally a weaker man. Every young man ought to seek to build a home early in life, and make it a very Eden, and invite the Lord to walk with him in his gardens in the cool of the evening. Association tends to assimilation. Live with Christ, and you will be like Him. Your home should be built in the most fruitful part of the earth, in a moral and spiritual sense. The question should not be, What kind of corn and cotton, of wheat and clover, will the soil grow? But, what kind of char-

acter will the community produce? Lot pitched his tent toward Sodom, and then within the city, and all was lost save his two daughters, and they were ruined. The lion refuses to live in Lapland. The polar bear will languish under the Equator. Indian corn will not grow in England, nor oranges in Iceland. The humble lily seeks the valley, while the tall cedars crown old Lebanon.

Every living thing demands not only a location, but its appropriate home. If you wished to sit beneath the shade of a tree and eat its fruit in old age, you would neither plant it on a sand-bed nor in a running stream. If you would look for the fruits of righteousness in the lives of your children, you should allow them to live in a home surrounded by holy influences. Much thought and prayer ought to be bestowed upon the subject before we choose the place to build our home. The strength and symmetry of character is largely dependent upon the permanency of home life in its formative period. By the law of association, events and facts, year by year, are woven into a texture strong and beautiful about the objects of the old homestead.

In coming time, when darkness settles over life's pathway, and sorrow's shadow falls on the heart, and it seems no longer possible to bear the strain and resist, then, in some mysterious way, memory calls up the past, and you stand again within the sacred precincts of the home of your youth. Every tree, rock, and common bush becomes a soldier and sentinel, allied with your highest, purest nature in the battle against sin and satan. A thousand times I have been well-nigh overcome. Foes without and

fears within have shadowed and saddened my spirit; but in the darkest hour, in the hardest-fought battle, when victory seemed to tremble in the scale, the scenes of a Christian home have come like a troop to reinforce my wavering faith. Even now a home nestling 'neath the shadow of the blue-topped Yonah is before me. The old house, with its immense pine logs hewed and planed, rises before me, and I watch the swallows come and go, building their nests under the eaves. The barn appears with its wide-open cracks filled with provender for the long, cold winter. The brown-eyed cows lazily move about, or stand with a half-human look in the warm sunshine. The rose-bush by the door, the delicate, sweet flowers about the yard and in the garden, that first thrilled my nature with purest joy, are to me real, living things. I see again, sitting in a chair on a carpet of green under the thick shade of the old tree that grew in the yard, busy with the *Advocates* or reading the "blessed Bible," a man hardly past middle life (although to my childish thought he seems venerable and old), while his children roll and play about his feet. I go down the narrow path to the great square spring at the foot of the hill, under that grand old oak, with the honeysuckles growing beside the dogwood on its steep, mossy banks. The water-lilies in the branch wave to the motion of the stream down to the brook that sweeps by.

I sit again at twilight in the wide-open door and eat my bread and butter, and watch the night-hawk as he skims the darkening sky and now and then plunges earthward with a boom, and wonder why

he does not strike the ground. What motion in nature is so striking or so beautiful as the
"Scythe-like sweep of wings, that dare
The headlong plunge through eddying gulfs of air?"

I see a sweet woman come and go in and about the house, and listen to the melody of her voice. I sit beside her and lean my head upon her knee while that good man gathers his children about him and reads "the Bible that lay on the stand." I do not understand a word read, but am told it is God's Book; and I believe it, and feel an indescribable sense of reverence and awe. The good man prays; I feel a hallowed hush, a sweet sense of rest, and fall asleep, and in the morning know not how I went to bed. That home is a part of my being. I have brought it away with me. I sometimes feel as if I had once lived in paradise, and straying, had lost my way. But I am looking "for a city which hath foundations, whose builder and maker is God."

Called to the life of an itinerant preacher, the fact that I must give up the hope of wealth and worldly honor, and expect hard service with rigid economy, has never given me one moment's anxious thought, but the prospect of *homelessness* for my wife and children has sometimes been a source of terrible temptation.

The preacher's wife—"a speckled bird" among strangers—with a thousand delicate responsibilities, is a dynamic power for good in this world. She has saved many despondent, downcast preachers from wreck and ruin; made many pulpit giants, burying in silence her sorrow in her own bosom. Treat her kindly, God bless her! Year after year the delicate



CHILDREN OF DR. AND MRS. QUILLIAN.

tendrils of friendship and love are bruised and torn, and again she must go among strangers. She has the same right to a home that your wife has, my brother; then do what you can to build for her a home.

God bless Lucinda B. Helm in her efforts to build a home for the preacher's wife and children in every charge in the M. E. Church, South! Noble work!

But the promise is to the preacher's wife and to all. To leave kindred, friends, and earthly goods for Christ's sake and the gospel's is to secure an hundredfold now, and in the world to come eternal life. The sweetest, strongest circle of affinities on earth is a Christian family. But this circle will compass the redeemed, and grow sweeter and stronger as long as our Father God shall smile upon us, gathered in the home of the skies.

“One family, we dwell in Him,
One Church above, beneath,
Though now divided by the stream,
The narrow stream of death.
E'en now by faith we join our hands
With those that went before,
And greet the blood-besprinkled bands
On the eternal shore.”

Will you be there—and your children with you?

The Spiritual Ascent of the Soul from the Paleness of Death to the Throne of Life.

A doctrinal Sermon, delivered at the District Conference, North Rome Methodist Church, July 28, 1895.

“Moreover, the king made a great throne of ivory, and overlaid it with pure gold. And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays: and twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.”—II. Chron. 9:17-19.

The subject that I propose to discuss is “The Spiritual Ascent of the Soul from the Paleness of Death to the Throne of Life,” or “Distinctive Methodism, in its Doctrinal Phase, as it Touches Personal Salvation.” There is a Methodism, doctrinal Methodism, as distinct and clear cut as there is a system of theology called Calvinism or Arminianism. To only one point do I call your attention this morning, one point of a general nature of the Methodist doctrine of personal salvation, and the processes necessary to its attainment. I have read this text because it suggests to us something upon which we can hang the truth, that we may never forget it. If you fail to remember the name of a bucket or a pitcher, if you will sit a bucket on a well, or a pitcher beside a

spring, by the law of association you will never forget its name, because you know for what it is used. That is the reason, I apprehend, why the Master taught us in parables. The best definition of a parable that I have ever heard is: "an earthly story with an heavenly meaning." The Lord Jesus sought to impress the truth upon the mind, as well as present it to the heart, so that it might remain with us.

I desire to-day to hang the doctrine of Methodism upon these six steps by which Solomon ascended his throne. I may say that everything in this world is symbolic of some spiritual fact or truth. In proof of this assertion, I may but refer to the parables of the Lord Jesus Christ. He made everything about Him teach, made everything about Him impress the teachings of this spiritual kingdom. The grass of the field, the corn, first in the blade and the stalk and the full grown corn in the ear, the vineyard, and everything that He touched, burned and blazed with a new and fuller meaning. I dare assert to-day that every material thing in this world, if we understood it, teaches some spiritual lesson. It is evident that the building of this temple by Solomon was in accord with the teaching of the divine will. For to Moses God said, "See that thou build or make everything according to the pattern shown to thee in the mount." The temple of God was a symbol of spiritual life; and, therefore, I may be pardoned if I use these steps of this wonderful throne in order to fix in your minds and hearts the process by which God brings the soul to himself, the soul that is fallen and is dead. This is the most marvelous description that

I have ever seen, part of which I have read to you this morning. Solomon was a most wonderful character, but I have not time to dwell upon Solomon's character, nor upon the lessons that he teaches. Suffice it to say that Solomon was by God specially blessed as the wisest and richest and greatest king the world had ever known. I believe that Solomon understood all the mysteries that have been discovered in this age, this nineteenth century, in science and in all the learning that we have attained in these latter days; and if he had not backslid and fallen away through idolatry, and his writings had been left for us, it would have saved the world its long and continued struggle after knowledge. We learn this morning in one of these passages that I have read you that Solomon was wise above those among whom he lived and all the earth sought Solomon to hear his wisdom which God had put into his heart. He was therefore qualified to build as no other man was qualified to build. He had resources beyond any man that ever lived for the purposes to which he desired to put those resources. He received from his father David, more than twelve hundred and twenty-three million pounds sterling, six thousand one hundred and fifteen million dollars, for the purpose of building the temple; and as we saw in another passage read this morning, the king made silver to be in Jerusalem as stones, and cedars made he to be as sycamore trees that are in the valley for abundance. And he goes on to tell us that his cups were made of gold, and that he was rich in all that was necessary, for the purposes to which he applied his wealth. We learn also that he received about one hundred

and forty millions of dollars yearly besides what the merchantmen brought that traded with his neighbors. He was, therefore, qualified in wisdom and resources to build the throne, the description of which is gorgeous; that description I have in my library at home. It is taken from an old Persian manuscript. If I can remember, I will tell you, as near as I can, what it says: It tells us that Solomon's throne was made of pure gold, and that the feet upon which it rested were of emeralds and pearls as large as the egg of an ostrich. On either side of this magnificent throne were delineated arches set with pearls and diamonds. There were trees, and upon the limbs of these trees were birds of the most beautiful plumage, peacocks, elaubes and keuguse, so hollowed, within that when he touched a secret spring they would emit the most melodious sounds that the ears of man had ever heard. That on the first step was delineated vines in pearls and diamonds, representing grapes ripe and unripe, and on every end of these steps, six in number, were lions in pure gold large as life, and so arranged that when touched they would lash themselves with their tails and roar, emitting the most hideous and terrible sounds. It is stated that when Solomon's feet touched the first step that all the birds erected their feathers and emitted strange, melodious and sweet music; and when he touched the second step, the lions upon all the steps extended their claws, and when he touched the third step, there was a voice heard, saying: Be thankful for all that thou hast received. When his feet touched the fourth step, the same was repeated: "Son of man, be thankful for all that thou hast

received from the Almighty." And when his feet touched the fifth step, all the children sang praises to God. And when his feet touched the sixth step, all the birds and the throne became in motion, and remained in motion until he seated himself upon the throne; and then, by some strange magic, there came upon him a shower of the sweetest perfume. There was also a shaft of gold, or a golden shaft, situated beside the throne, upon the top of which was a dove, in its mouth which held a roll bound in silver, and when he was seated on his throne, the dove descended by some secret spring, and presented the roll to the king, and he opened it and read out of it the Word of God to the people. It is also stated that when any that were unholy approached the throne for judgment, that all the lions produced such hideous sounds that no man would dare to make a false statement in the presence of the king. And we read that there were twelve thousand seats of gold, upon which sat those that aided him in judgment. These were arranged in circular form in the rear of the throne. This is a magnificent description of this wonderful throne, but, as I have told you. it is not unreasonable. He had the wisdom, he had the resources, and he could have accomplished all that is suggested by this strange description. This accords with the teachings of The Book. There was, as you see from the text, a footstool of gold fastened to these steps. It was separate from them, which makes seven steps. At the sixth step all the children sang praises to God, and it was the seventh upon which he ascended and took his seat.

I don't know that this is true. It makes no difference whether it is or not, it is reasonable.

Conviction, First Step.

Now I desire to hang on these steps the doctrines of the Methodist Church, so that you will never forget their order, and never forget their teachings. The footstool is the first step in this description, symbolic of conviction, teaching the fall, teaching human and universal depravity, teaching the atonement which the Lord Jesus Christ made for man, teaching the universal call that God has made to the world to come and live. It teaches, however, specifically that God Almighty convicts every human creature that comes into this world of sin. Then, the world is on the plane of death, through the fall, and yet through the atonement of the Lord Jesus Christ, the Holy Spirit moves upon the hearts and consciences of men and brings them upon the very footstool of the ascending way to the throne of life. That is God's work, and He accomplishes it whether man will or will not. Conviction is irresistible and God does not ask us whether we will be convicted or not. But I can not dwell upon that to-day. I intend this discussion to be rather suggestive than exhaustive. Through the agency of the Divine Spirit, God touches every human heart and makes it realize the need of salvation, our lost condition without it, and encourages us in our hope of everlasting life through the promises of His Word. You have heard it said, and it is as true as it was of old, "show me a leaf in all the forests upon which the winds

of heaven have never blown, and I will show you a soul upon whom the Holy Spirit has never moved, and who has never been convicted." The world is convicted, and it is convicted silently and forcefully, as the church of God believes and prays and exercises the means of grace; so that you and I are responsible. God's conviction comes with increased force upon the consciousness and upon the hearts of those upon whom the centering influences of the church have come. Then you and I are responsible for the salvation of our children, our neighbors and our brethren and sisters in the church.

Repentance, Second Step.

The second step, or the first as we count it, symbolizes repentance. God requires that when we come to see ourselves, and understand our condition, that we should repent of our sins in order that we may obtain everlasting life. In the first place, God brings us irresistibly and sits us in the very place where we may be saved. Repentance is sorrow for sin, but it is more than that. Repentance is not alone a sorrow because we have been taken in our fault, because we suffer the effect of our sin, but this sorrow that is born in the heart, that realizes what he has found is worthy of his best effort, and he feels that he is condemned because of his act of sin. It includes not alone sorrow for sin, but the sorrow goes far enough to make us determine never to sin again. It means more than that, it means not only that you and I must quit our sins, must never sin again, but we must cry unto God to help us; it is more than that, we must turn to God and seek God, with the

promises and with His help. He promises to give the aid of His spirit. It means more than that; evangelical repentance includes restitution for our sins; the effect of our sins must be removed. I will illustrate: You have taken something, contrary to the law of morality, or whether by any other means you have got into your possession property or money that does not rightly belong to you; you overreached, perhaps. Repentance requires that you go down in your pocket and pay back, or else there is no heaven for you. God requires that we make restitution in our effort to get everlasting life. If that be true, how foolish it is for men to say I will wait to become religious until I have gotten a competency. Dear brother, suppose you do, what does it mean? It means that you can not be religious because it means that you intend to steal something, some way, in order that you may get into your possession something that the world counts wealth. And, if the Word be true, you have got to give it all back before you can be religious. How foolish it is for a man to start out on that line, knowing, as he must know, that if he does not make restitution there is no heaven for him, for there is no repentance without it. You must restore that which you have taken, and restore, in some instances, fourfold, according to the Old Testament way; at least, interest, legal interest. Not only that, but you must make restitution for the injury that you have done in securing that which was in itself, illegal. I do not mean legal in the sense of the law of the land, but morally legal in the sight of God. If you have injured another with your tongue you must make it good, if

you can. If you have injured another in his character, whether by a look, a nod, a suggestion, or an act, you must restore, and, if possible, undo the evil. That is repentance, and that is your work. God has put you there, through the help of the divine Spirit, so that you may turn away from sin and death and hell, that you may turn your face towards the Christ.

Faith, Third Step.

Then you take hold of Him by faith, and this is the third step upon which the soul rests its feet, and there is the blessed influence of the divine Spirit that assists it and blesses it and holds it to God. Then there comes the voice of Christ in your ear when you turn your head and heart and lift it towards heaven, a voice comes speaking in tenderest tones, "My son, my daughter," and the lions extend their paws, and all the birds spread their wings and sing the praises of God, because you have believed on the Lord Jesus Christ, and are in possession of the promise of everlasting life.

I can not dwell upon faith. Faith is the turning from dead works unto God; it is the turning away from sin and the turning towards life. Let me illustrate: I may be looking this way (indicating), it is dark that way. I have been told that on the other side there is light, and I turn away from the darkness and turn around and the moment my eye rests upon the Orb of Life I realize the truth of it. That is faith. I change the illustration: Out in this direction is death and darkness and gloom. I turn around, and in turning I lift my hand and touch the spiritual conductor that connects me with the

dynamo of God, and I receive, as by a flash, into my soul the power of salvation, I am made alive from the dead. Faith is the hand that touches God and takes what He offers; this is by our own act. We exercise our will, and by the exercise of the faculties of the will and of the mind, we turn around and touch God and are made alive and are filled with power. When all this is done, regeneration takes place.

Justification, Fourth Step.

Justification is symbolized by the fourth step. It is received in the heart and conscience without the assistance of the will. Justification is a work done for us, it is done by God himself, outside of us. When we have reached this third step, then God, by some other agencies which He uses, lifts us to the fourth and fifth steps. Allow me to illustrate: A man has been convicted by the courts of the country of a crime; he has been put in jail and is locked up and in charge of the law. He has been guilty of a crime, so that not alone is he condemned by the law, but he is morally condemned, because he is really guilty of the crime. He is in the jail, but there comes from the Governor a pardon for his crime, and all that is against him is removed, and the jailor is required to go and unlock his cell and take off his chains and turn him out, with nothing against him, for he is justified. He is accounted just before the world, as if he had never committed the crime. This is a work done outside of us and this is justification, and the work is done by God himself.

Regeneration, Fifth Step.

Regeneration is a work done in us. Take the same illustration: A man is guilty of a crime, but he has been turned loose upon the world and taken out of prison, but unless his nature is changed, he will do the same thing again. Unless he is made a new creature, he is guilty before God, and unclean in conscience and life. When there comes upon the heart the cleansing and regenerating power of the divine Spirit, then he is a new creature in Christ Jesus and lifted out of darkness into light, made alive from the dead and brought to the consciousness of kinship with God and the angels and the redeemed of earth. When he ascended the throne and reached the fourth step, there was a voice that sounded, "Son of man, be thankful for all that the Lord God has done for thee." O, is it not something to be thankful for! How sinful has my life been, and I am accepted through the pardoning power of God, and taken out of the clutches of the law!

As soon as we reach the next step, the same voice sounds: "Be thankful for all that the Lord God has done for thee!" And ought I not to be thankful, for He has not only removed a legal barrier and taken away all unholiness, but has made me meet for the Master's use! And there comes with it the assurance that I am alive from the dead, and His Spirit bears witness with my spirit that I am a child of God!

First, conviction; then repentance; then faith; then justification; then regeneration, and there comes with it the witness of the divine Spirit.

“I know I have passed from death unto life, because I love the brethren,” says the Acts; and in another place, “We know we are in him because we keep his commandments.” I try to keep His commandments! It may be that I fail often, but as God is my witness, I try to walk in the commandments of the divine Word and I believe that I am regenerated and alive from the dead, and born into the kingdom of God. We love the brethren, says the Word, therefore we know that we are the children of God, and I declare to you to-day that I love no people as I do God’s people. And I do believe, brethren, that I have gotten high enough so that it does not make any difference whether he be a Baptist, or a Presbyterian, an Episcopalian, or a Catholic, if I have the assurance that he is a child of God, I take him to my heart. I love the brethren, and I love to be associated with them, and that is an evidence that I am born of the Spirit and made a member of the body of Christ. There is another test of our acceptance with Christ. We know we love God because we love His Word. “Search the scriptures, for in them ye think ye have eternal life.” We are taught again: “Being justified by faith, we have peace with God, through our Lord Jesus Christ.”

I feel that I have peace with God, and that there is no obstacle between my soul and God. Peace with God, that peace that flows like a river, never stopping, sometimes low, but often overflowing its banks, always carrying us forward in our onward march towards everlasting life. I know that I am a child of God, why? Because God’s Holy Spirit beareth witness with my spirit that I am a child of

God. Are you pardoned? Have you come to the second step, that you can touch God by faith, and do you believe? If so, you are justified and regenerated, and upon this high, holy and happy plane of everlasting life.

God help us to examine ourselves this morning and see where we are now, and how far up we have gone! Is it possible for one to reach heaven until he reaches this high standard?

Sanctification, Sixth Step.

There is another step, it is called the sixth (or the seventh, if we count the footstool.) As soon as Solomon's feet touched this step, all the children sang praises to God. That step is sanctification, it is holiness in the Lord. It is all that these terms express in this divine Book that teaches us that we must be like our Lord. The doctrines of the Methodist Church teach it. The doctrines of the Methodist Church of England teach it. John Wesley taught it. It is found in Watson's Institutes; it is found in Dr. Pope's Theological works. It is also taught in the Northern Methodist Church. Their two leading theologians teach it. It is taught in the Southern Methodist Church. Ralston's Institutes and Summer's Theology are instances of its teaching in the Southern Methodist Church. They are all together on this great question that we can be holy in heart and holy in life in this world, in order that we may accomplish the purposes of the divine will. So we hang this doctrine on the sixth step. It is taught not only by these two leading theologians of the Southern Church, but Dr. Tigert

teaches it, and the leading minds of the Southern Church impress this truth upon us. We must be holy in mind and life if we would find life in the world to come, and I think it is indicated in this gorgeous description of this most wonderful throne of the most wonderful king that ever lived. As soon as his feet touched the sixth step, and the children sang praises to God. I want to tell you what holiness in heart and life is: it is child-likeness. Except you be converted and "become as little children, you shall in no case enter the kingdom of heaven." Become like little children in your life and dealings among men. It is the plane upon which the work of the Christian church is to be done. Our souls must be in harmony with God, and, therefore, we must illustrate and exhibit to the world the characteristics of the holy church; absolutely united in purpose and life. Humility! O, brother, if we get high enough we will be low enough! If we get on the sixth step, we will be on a level with the lowest in the world. There must be no harboring of malice. There is no heaven for us if we harbor ill-will for those about us. We must be like little children, that is, holy in life. When our feet rest upon the sixth step, not only will we have "peace with God" but we will have the "peace of God" in our souls all the time. This is distinctive Methodism: "Thou wilt keep him in perfect peace whose mind is stayed on thee." Glorious privilege! This is Bible religion, and if we stand on it, by the grace of God, we will go joyfully onward in our march, and carry the world with us, until we have finished our course, and sit upon a throne of gold in the eternal world.

Man's Duty to the World.

A sermon on "Missions," delivered in LaGrange, Ga., March 21, 1897.

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them, And when they saw him, they worshipped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.—Matt. 28:16-20.

In these last five verses of the first gospel is comprehended the whole duty of man. The Lord Christ gathered up all the teachings of His gospel and compressed them into this last message to the world.

"Let us hear the conclusion of the whole matter. Fear God and keep his commandments, for this is the whole duty of man."

All is compassed by this. To keep this commandment to the letter in the spirit of its author is to keep all the commandments. There are three basal facts which, as a foundation, support this command.

First, *the fact of depravity*, deep and wide as the race—moral death.

The proof of this fact is found in the unity of the race and the sin of Adam. Our common father fell, and in him the race fell. He was driven out and

the flaming sword was placed at the gate of paradise. A type of spiritual separation from God.

That man is depraved is further evidenced by spiritual soul hunger.

Because of this men often neglect home, plunge into dissipation, or become despondent or reckless, and often know not the cause. It is soul hunger, the internal relations have fallen out of correspondence with the environment. Either body, mind or spirit are diseased because of sin and sometimes all are in disorder. This condition by nature is universal, always in all ages and in all lands.

It is plainly stated in God's Word: "God saw that the wickedness of man was great in the earth."—Gen. 6:5. If there was no other evidence, the Word of God is sufficient.

Second, *the fact of the atonement.* The universality of the atonement. "The Son of man." Not Jew, but "Son of man"—humanity. He became flesh, took our nature, bridged the chasm made by sin. He sheathed the sword—the symbol of separation—in his own body on the cross. He quenched the fiery flame with His own blood. If one human soul may be redeemed, then all may be, for Christ was the Son of humanity. He took His man nature, touched humanity at the lowest point, came into human life at the bottom, a babe in utter poverty. The Bible statement is "He came to save sinners." "I am not come to call the righteous, but sinners to repentance." To save the world, "He tasted death for every man."

Third, *the impossibility of a dead man, bringing himself back to life.*

The dead can live only by contact with life from above. There can be no genesis, no beginning of life, without life. Inorganic can not develop into organic. Vegetable life can not develop into animal life, nor animal into human, nor natural into spiritual, the higher life. The life from above must go down, must touch the lower, transform, transmit it into its own nature and then it lives with all the fullness of the higher.

The Lord from heaven came down to the bottom of humanity, made it possible for the lowest human creature to reach the highest spiritual life. Man morally dead must be touched by the living Christ. But before this can be done man must be in proper relation to Christ, and be willing to live through his life.

An opening in the bottom of a mill race, makes it possible for all the water in the pond to escape through that opening, but no individual drop can escape until it comes into relation to the opening. The individual man must know Christ to be saved, for the knowledge of God is salvation. "By grace are ye saved through faith."

From this basis, this foundation in fact, we come to St. Paul's conclusion: "There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." Rom. 10:12.

There is no difference.

The Macedonian call comes from Mexico, India, Japan, China, from every human being who needs. there is no difference. They are all our brethren,

our brothers, our sisters. They have the same Lord and no other. The same Lord over all is rich unto all that call upon Him.

The condition:—We must call upon the Lord, and they must call upon the Lord to be saved.

Then follows Paul's pertinent question: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"—Rom. 10:14.

To state these questions is to answer them. There can be no salvation without some knowledge of God, for the knowledge of God is salvation.

Then three things follow:

1. The heathen world is utterly lost without the gospel.

2. The church at home will die if we do not give the gospel to all the world. A non-missionary church is a dead or a dying church.

3. Individual members of the church, who are not missionary in spirit and in life, are not Christians, they are not Christlike. Those who do not go into all the world and preach the gospel to every creature, either in person or by their money are not Christ-like, and will not and can not be saved in heaven. A fearful statement, but true, necessarily true. The heathen world without Christ is lost, for Christ is the way, the only way from sin to holiness from earth to heaven. "There is none other name given among men whereby men must be saved."

Idol worshippers are condemned, remember the second commandment. The wicked, the unclean, the abominable, and all idolaters shall be turned into hell.

Bishop Pierce in the full tide of a wonderful missionary address, was asked by one in the audience: "Will not the heathen be saved without the gospel?" He answered: "That is not the question; the question is: can we be saved, if we do not give them the gospel?" A most unfortunate answer. The good bishop did not say the heathen could be saved without the gospel, but he intended to impress the thought that: "You can not be saved unless you give them the gospel." That the heathen world may be saved anyway without the gospel is a false and fatal error that has permeated the ministry and membership of the church in Georgia, and deadened the missionary consciences of the people all over our land. The bishop, I am persuaded, did not mean it, did not intend it, but he was misunderstood. Many have failed to read the Word of God aright, and are to-day in some places suffering blight and death. O my brethren, without the gospel the heathen die, they die. In further proof, read the first chapter of Romans.

Missionaries tell us that with one voice, men and women declare that they could not have been saved without the knowledge of Christ. The Holy Spirit witnessing to their spirits; this guide to truth when the eye of the soul is open to see it, teaches this awful truth: There is no salvation out of Christ. O Holy Spirit, burn this truth into our consciences.

Without God and without hope they perish.

Thirty-seven thousand have died to-day, while we linger, they die.

Philip went at once at the call of God and met the Eunuch at the crossing of the roads and the Ethiopian was saved. And through him Ethiopia heard of salvation through the knowledge of the Son of God. The command of God "Go ye into all the world and preach the gospel to every creature" rings in our ears as never before.

Like the old North Indian, anxiously looking across the waters for the coming of the missionaries' canoe, so millions, who have never known our Lord, are now standing with outstretched arms, watching, eyes dimmed, and heads whitened by long waiting, crying: "Come over and help us, help us ere we die."

How shall they preach except they be sent. Six thousand young men and young women ready, waiting now to be sent. O God, touch the heart and pockets of the church and send that army of missionaries to save the heathen and bless the world, at home and abroad. O God, let fire fall on this congregation and burn selfishness out of our hearts, that we may do what we ought to do this day.

Divine power is promised.

God is with us. The history of the past shows the hand of God removing the barriers in foreign lands. The doors of the nations of the earth are open, they are "off their hinges." The Macedonian cry comes from every nation all around the world. Go, and God will go with you. But the promise is to the church at home as well. "Lo, I am with you." The barriers at home, your want of faith in the

providence and promises of God, need to be broken down. Do your duty and God will take care of you and yours.

At the beginning of this conference year I said: "I will try to do better than I have ever done." I moved my old fence out on four sides:

First, I will try to be more spiritual in my own soul. I will read more, study more, write more, pray more than ever before.

Second, I will give more to the Lord. But the question presented itself to me, how? for my purse was light. Then I remembered that I held some bank stock which was paying a good dividend. I said I will turn this over to the trustees of Emory College to found a lectureship. It is so little, it may not do much good now, but it will start an influence for good which will run on to the judgment.

Third, I will try harder than ever to bring my wife and children into closer union with the Lord Jesus Christ.

Fourth, I will be more faithful to my church and town than ever before.

These old hedge rows still look awfully rough to me in some places, briers and thorns still grow in many places and tear my flesh as I tug away, but by the help of God I am at it.

I am going to claim credit at the bank of God, till fire falls and this old town is saved. Brother, sister, help!

Do your duty, and the Lord will take care of you and yours. You must do it or die.

The Need of the Church for a Revival.

A sermon delivered at Grace Church, Atlanta, 1898.

“O Lord, I have heard thy speech, and was afraid ; O Lord, revive thy work in the midst of the years, in the midst of the years make known ; in wrath remember mercy.”—Hab. 3:2.

The world will not go to a barren board for food. I once stood on the border of a vast plain stretching away toward the west, hot and dry, and dead—not a living leaf, nor twig, nor blade of green grass was to be seen ; the whole face of the earth was dried, blistered and burnt by a long drouth.

From the south I saw a herd of cattle come searching for food. They sniffed the hot, dry air and turned away, leaving a cloud of dust behind them.

I heard no song of birds and saw no sign of life. I went on for a time, and came that way again. And lo ! the whole plain was covered with rich green ; variegated flowers bloomed on every side, a scene of exquisite beauty ; fat cattle, sheep and horses fed on the rich pasturage, golden grain waved in the wind,—seed for the sower and bread for the eater. Why this change ? The rain of heaven had fallen and the earth was revived and life bloomed in beauty.

To a formal, dead church, the hungry, famished world will not come, for it has nothing to give. But let revival power fall upon the church ; let the joy

of God's salvation be restored to Zion; let her altars flow with wine on the lees well refined. Let manna from on high be given, with the bread of God and the water of life, and a hungry, famished world will crowd her sanctuaries, sinners will be converted, the world saved, fed and blessed.

What we need most of all, and need now, is Holy Ghost religion—a Pentecost.

Let the prayer of the text go up from each heart: "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

Not a corn-stalk revival that glares and flares in sensational excitement for a few days or weeks, and dies, leaving thin, white ashes to mark the path of its short lived existence. But the work of God must be revived. The ultimatum of God's work is the salvation of the world. To that there are two sides, divine and human.

The divine side is: 1. Redemption, atonement. Man is redeemed. 2. A system of persuasives to induce individual man to accept Jesus and live. The Word, read, preached, taught. The church with all of her holy ordinances and appointments, this includes the education of the young under religious teaching. 3. The Holy Ghost working through these and sometimes independently of all these in a measure. These need no reviving. Life and power, in fullness, dwells in them.

The Lord's work, on the divine side, needs no revival. The atonement is made. A remedy for sin is provided in Jesus Christ. The system of persuasives to induce man to accept salvation is full

and finished as well. No lack of life, no lack of strength here. All is sure, everlasting. The part that man is to perform needs reviving.

The work of the Lord to be done by man is to extend the gospel all over the earth. Salvation is by faith. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"—Rom. 10:13-15.

"Go ye into all the world and preach the gospel to every creature."—Mark 16:15. "My word shall not return unto me void, but shall accomplish that whereto I sent it."

We need a revival of the publication of the pure Word of God. "Preach the Word." "The entrance of thy words giveth light."—Ps. 119:130.

But why should we pray for that which man must do? "O Lord revive thy work." I answer: 1. Man can do nothing of and by himself. To succeed at all in the Lord's work we must be "workers together with God." Must have divine copartnership. "Without me ye can do nothing," said Jesus.

A genuine revival is not gotten up, not the result of human effort. It is not a mere protracted meeting. Not religious excitement. It is not earth born, but it comes down from heaven. "Every good gift and every perfect gift is from above and com-

eth down from the Father of lights with whom is no variableness, neither shadow of turning.”—Jas. 1:17

2. As instruments in God’s hands, as workers together with God, we need the Holy Spirit. And God is more willing to give the Holy Spirit to them that ask him than earthly parents are to give good gifts to their children. But we must ask for Him. “Go preach, but tarry in the city of Jerusalem until ye be endued with power from on high.” O Lord, revive Thy work here and now. Send upon us the promise of the Father.

We need the Holy Spirit not only to reprove the world of sin, of righteousness and of judgment, but to bring all things to our remembrance whatsoever the Master has said, that we may know how to use the sword of the Spirit,—the Word. Not alone to convict, regenerate and sanctify the souls, but to give us power with God and influence over men for their salvation.

Before any real, deep, pervasive, wide-spread revival can be secured, two conditions must be complied with:

First: The infinite, omniscient, omnipotent, eternal personality of the Holy Ghost must be acknowledged. The Holy Ghost is not a mere influence, but he is God in all the fullness and depth of the meaning of that term. He is not an agent only, but he is God. The God of the church in this dispensation, and must be honored as such. To fail here is to grieve the Holy Spirit, and to be lost. The Jews believed in God the Father, worshipped and served Him, but rejected Jesus of Nazareth as divine, and were lost. “For there is none other name under heaven given

among men, whereby we must be saved.”—Acts 4:12. The church of to-day believes in God the Father and in Jesus Christ, but, I fear it rejects the Holy Spirit, and is famishing, languishing. When did you hear a prayer in public offered unto the Holy Spirit? He, a person, is degraded in our thought, in our language, to a mere thing, an influence, an agent only, is called “it.”

Second: We must submit to be used by the Spirit. When the Spirit says: “Whom shall I send and who will go for us?” then you and I must answer in the language of Isaiah, with a glad heart and free: “Here am I; send me.”—Isa. 6:8. Is it not true that in our thought and in our prayers we put self first and the Spirit second? We want a revival, we pray the Lord to send the Spirit to help. We want a soul saved; we pray for the Spirit to help. To help what? Help who? To help us. No, my brethren, we must sink ourselves and exalt Him. We must submit to be used by Him and quit trying to use Him. Let our language be “where He leads, I will follow.” “I will go with Him all the way.” These are great underlying principles, basal doctrines that underlie all successful service.

Let me indicate in detail: 1. Divine power must have a point of expression in some human spirit. A revival must begin in some heart. Better if in the pastor’s heart, but in some heart. 2. The pastor must direct and control the services. Everything must submit to his will as he is led by the Holy Spirit. “Obey them that have the rule over you.”—Heb. 13:18. All must work and witness. 3. Personal preparation. (a) “Let the wicked forsake his

way and the unrighteous man his thoughts.”—Isa. 55:7. (b) “Restore unto me the joy of thy salvation.”—Psalm 51:12. (c) “Bring all the tithes into the storehouse.”—Mal. 3:10. (The motive) Why? “I have heard thy speech and was afraid.”

“The wicked shall be turned into hell with all the nations that forget God.”

“How shall we escape if we neglect so great salvation?”

Prayer. United prayer as on the day of Pentecost. They were all together of one accord in one place.

Personal. Let the whole being pray. Life, heart, intellect, will, and revival fire will fall.

Divine Providence.

A sermon on "Ezekiel's Vision," delivered in Gainesville, Ga., 1903.

"And I saw visions of God."—Ezek. 1:1.

Two weeks ago I discussed divine providence founded upon Ezekiel's vision recorded in the first chapter of the Prophecies of Ezekiel. For want of time I failed to complete the discussion. By request I desire to-day to continue the talk on this great subject. Tremblingly, I approach it, especially the latter part of it.

We discussed two weeks ago the march of God through time in the car of His providence. To-day we see Him seated above the firmament upon a throne governing and directing all the affairs of men and angels. The clause I read then and shall read now is in the first verse of this prophecy: "And I saw visions of God." The subject is so rich and broad that we may discuss it without repeating what was said before, only so far as to present the frame work as manifested in these visions of the prophet; three in number, as recorded in this chapter.

First, as he looked toward the north a whirlwind and a cloud enfolding itself and rushing through and over the earth and under the heavens; and from the midst of this cloud there issued living creatures that ran and returned as a flash of lightning. Their appearance was that of men, indicating the meaning of this whole vision. It has reference to humanity and while angels are employed and used; man is the subject under discussion by the prophet in this

vision. The appearance was not alone that of a man, but a peculiar manifestation of the characteristics of angelic help. Each one of these living creatures had four wings and underneath their wings were the hands of a man. They each had four faces; the face of a man, and the face of a lion on the right side, indicating intelligence, boldness, courage and power. The face of an ox on the left side, symbolizing strength, patience, endurance and faithfulness. The fourth had the face of an eagle, indicating high and sustained and rapid flight in the service to which they were called.

Besides the representations of angelic power that God uses there was in the second place another vision to which our attention was called, a wheel resting upon the earth, the rim thereof reaching far out of sight, and entering the firmament that was above it, and this manifestation was represented as standing besides these living creatures, a wheel to a living creature, and when the one was lifted up over the earth the other was lifted up over the earth, and when one went, the other went, for it is stated more than once that the spirit of the living creature was in the wheel. Their motion was involved, peculiar, intricate, absolutely beyond the power of the human intellect unaided to understand, and yet by the power of the divine Spirit enough is given to indicate to us that God is moving by every power, influence and force in heaven and in earth for the rescue of fallen man and the salvation of the race.

The mystery of the movement of the wheels indicates the mystery of divine providence as it relates to the government of the world in its widest sweep from

the beginning to the end; as it relates to the government of nations in their separate and distinct functions, and the purposes for which they were permitted and ordained; so it relates to the church of God from the beginning to the end, manifested in every nation in every age and in every race. Then we are taught that on these wheels that were so high as to be fearful, there were eyes round about, indicating the wisdom, goodness and love of God as providence is related to the earth, and to God its author. Not only in the broad sense to which attention has been called, but God teaches that there is an eye in every turn of the wheel as it relates to the family and every individual member of the race, who one day will stand separate and alone in the presence of Him who sitteth upon the throne, and receive according to the deeds done in the body, whether they be good or whether they be evil. And yet whether there is joy or sorrow, success or failure from a human standpoint, elevation upon the wheel or providence in the eyes of man, or underneath crushed to earth, God has taught us that He has a purpose with us and for us as we are intimately related to the world in which we live.

Our attention was not called to one very important symbol, and I stop long enough to turn your thoughts toward it for a moment.

Third, under the wings of each of these living creatures, symbolizing the angels of God, were the hands; and in connection with the prayer of the Christ, that the will of God is to be done on earth by us as it is in heaven by the angels, we are taught that we are to be active, and earnest and faithful in the dis-

charge of every duty to which God calls us. **My** brother in his talk this morning before the Sunday-school, referred to this statement, familiar to us all; the success of an army as indicated by the general's statement "trust in God and keep your powder dry," is not only worldly wisdom, but it is in harmony with the Book Divine, that we are to work as well as trust. Use every God-given power of intellect, of acquirement, of possession, of power in whatsoever direction it is possible for you to exert power for the glory of God and salvation of men.

The unity of the divine procedure is manifested in these three visions of Ezekiel. The first two were held upon the earth, and our point of view is from below, and we see the intricate, involved and mysterious movements of the divine providence in all that touches us or touches the race, and the motion or movement is onward and straightforward. No retrograde motion or deviation from the straight line. God began when He offered His son for our salvation the work of which He purposed to accomplish in the final and full salvation of the race, and hence you and I are called upon to stand in our lot and do our work, and are to be judged up yonder just as we are faithful or unfaithful. Mark, the reward in the final day is not given to the successful; no such language is found in this Old Book. Our crown is to come if we are faithful, whether we succeed or fail; and God in His wonderful movements in the use of man so multitudinous, and intricate and difficult of understanding, will bring us all into service, and we are called upon to do what God commands us. But this is the more emphasized if we look at

the firmament that is above that separates the two visions, the one below from the one above. Mark, that the color of amber is represented as prominent in the awful cloud and thunder and fire in the first manifestation, but around it is the fringe of light that is mellow and tender and indicates the mercy of God. In the other, beryl is prominent, and God's mercy is manifested in the eyes that surround the great wheel that moves in the accomplishment of God's purpose for your salvation and mine.

But the firmament is of crystal, through which by faith the eyes may be enabled to look and understand in a measure something of the meaning of the throne and the man upon it. Above there is no blackness; below there is mingled darkness and light, fearful and awful manifestation of power, and yet indicates tenderness and love, showing that God's wrath is mixed with mercy in all of His dealings with the human race. But above, there is a clear, unclouded light and in it we see the throne, which is a single stone, a sapphire, manifesting to us the source of all power and all government, and all wisdom and all mercy and all salvation. One throne—but below there was a multitude of thrones, but above there is a single throne, stationary, unmoved and immovable. A throne that indicates power and wisdom, and the means of executing power in wisdom according to God's own plan.

And then we are taught, to go back just a little, because these three are one and teach one lesson and impress one truth,—that when the living creatures and the wheels in their motion were rushing to accomplish the divine purpose, when they stood and

their wings were let down, there was a voice from above that spoke, and there was articulation that was understood. Even in the rush and roar of the wheel and living creatures we are taught that there was the voice as of mighty waters, the voice of the Almighty, the voice of speech, the fearful mingling of power in the manifestation of the divine truth and divine order and divine law. But when there was a rest there was the voice of Him who spake from above. It teaches us that while in the rush and roar of providential interference we are almost overwhelmed by what comes to us and what we are called to do, yet we can hear, though not distinctly, because of our inattention or our want of faithfulness, the voice that speaks to us from the firmament of God that teaches us our duty and helps us in its performance. I declare to you that according to the revelation given us in this Old Book, and especially in this manifestation, that in the rush and roar of the wars of nations, and the manifestation of divine power and wisdom and light and salvation that comes to us through the intellect, through science and literature, and through all the forces and all the powers that God is using to move the world, God is speaking to us and His voice is to be heard. No less so does God speak to the church. No less so does God speak to the individual families in the earth. No less so, thank God, is the voice of the Divine Father speaking down to you and to me, low and unknown as we are in the earth, God Almighty is speaking to us. He is the source from whence comes to us not only the power of executing His will, but knowledge of what that will is, and the manifesta-

tion of what He would have us do and be. O! that we could see the truth, and hear His voice to day.

Sorrow and sighing would flee away, and looking up through our tears, as all the earth grows dark to us, and it seems to us that the very earth beneath us is vanishing and we are sinking out of sight, we would realize that God is in the heavens and on His throne, and He cares for us. Hear Him in His tenderness when He says, "the sparrow shall not fall without your Father's notice." "He feeds the young ravens when they cry. Nay more, the very hairs of your head are numbered."

Our God is great not only in the manifestation of power and wisdom that governs the world and the lives of men and angels and all the created intelligence of His hands, but His greatness is manifested most, it seems to me, in that He cares for the little things that He has made. He looks after us. Thank God that Jesus Christ by His death on the cross made it possible for the lowest and weakest man, and most ignorant, to rise to the height of his possibilities, and take hold of Him, the source of all power.

But He rules above. How does He rule and why? How is it that there is a mixture of mercy and judgment in all of His providences on the earth? There is a man above upon the throne. Ah! It is the incarnated Son of God, it is Jesus of Nazareth, Mary's Son. Mark you, there was a division from the loins downward and from the loins upward, indicating both His divinity and humanity. Not only this, but when God descended on Mt. Sinai to give us the law, there was no form, there was no manifestation because He came to give law, and law has no

mercy, law has no pardon to offer. Law has no offer of salvation, and hence when He descended to teach on Mt. Sinai it burned and smoked and flamed with the touch of omnipotence, and the thunders of God roared and rolled down upon the valley until Israel trembled and fell back and cried "speak not unto us." Law came and there was no manifestation of any creature. It was simply a manifestation of law and power, and God came to call us to service and impress upon us the importance of obedience to His will.

As we look beyond the crystal firmament, the canopy that separates this from the other world and see the single throne upon which God sits as the source of all light and power, we find that there is the similitude of a man upon it. Jesus Christ is our governor, our king and lord. No wonder He governs us in mercy and means to save and bless us as we obey His will and word.

Brother, there is a wonderful lesson here. Not only do we find that tenderness and love are manifested in all the divine providences touching us and ours in the world, but there is prophecy as well of our elevation to the very glory and light of God himself, if we are faithful to the end. Faithfulness will bring a crown, and a crown implies a throne, and a throne implies that we shall sit beside the Christ in the government of the universe of God, and this idea is held out in all the scriptures. So says the apostle "ye shall be kings and priests unto God forever." This teaches us two things upon which I cannot dwell this morning.

The first is that there must be sacrifice for sin, and the man above upon the throne is the Lamb that was slain for the salvation of the world. All sin, all evil, all error is atoned for by the Son of God, as He made himself a sacrifice for man.

The other is that there is not only a sacrifice that covers, absolutely covers all sin, and makes it possible for every man and every woman and every child in every age of the world in every nation under the sun to come and through Jesus' blood find salvation, an atonement for the race; but He is also our priest, an high priest; our Lord is both king and priest, and makes the sacrifice of Himself through His own hand. It is by the Spirit that He offers Himself a sacrifice, and by the same Spirit that He came back from the grave on the third morning, and brought to us the boon and blessing which has gone down the ages thrilling the hearts of men with salvation which shall not only touch the living, but shall reach down through the very grave and bring back the loved and lost. Thank God we have redemption for the body as well as the soul, the result of the sacrifice of the Lord Jesus Christ is indicated in this wonderful manifestation of God to men.

He is our high priest and stands between justice and man, and offers mercy to us through the conditions of the gospel.

One other thought and I will close. Round about the throne was the appearance of a bow, as in the day of rain. The rainbow has been the sign of a covenant between God and man ever since the flood. When there was a destruction of the race because of sin and the waters covered the earth, and the suc-

cessful voyagers that landed upon Ararat had gone forth from the ark, Noah offered sacrifice, acknowledging his sin, and his safety was in the blood which he poured upon the altar. God said: "I will set a bow in the clouds, and it shall be a covenant that I will bring no more upon the earth the flood," and the bow has been the symbol of a covenant between God and man from that day to this.

The bow as we see it, is usually a semi-circle, but mark the language "it was circling the throne." No break in it, like a ring without an end, a ring of providence without end, though we do not see so far. It teaches that the covenant of grace is full and powerful, a rainbow around the throne.

Here we have an indication of the fringed light around the wonderful fire, and then the eyes, and the circling wheels; and now we have the rainbow that circles the throne of God, so we are encouraged to believe that the mercy of God will reach us and save us if we will submit, obey and trust.

Now, I have only to call attention to one thought, for I can not dwell. What is our duty touching this great question? Now the wheels of God's providence and the divine order, issuing from the eternal throne on high, although it comes from the man Christ, requires that we shall comply with conditions. If we accept and obey we shall receive and come into possession of the blessings of God, but if we reject God's truth and God's order and God's mercy, the wheels in the awful rush of God's provi-

dence will destroy us forever, and we shall fall to rise no more. O, my brethren, there is a throne and a crown for you, and a rainbow circling the shrine that indicates by its colors the appearance of the glory of God, no man can describe it, no man can understand it. It is a mere appearance, a feeble manifestation of the glory that is to be thrown around those that are faithful, obedient and trustful until God shall call them above.

Sacrifice a Necessity ; but it Provokes Joy and Song.

A sermon, on "The Atonement," delivered in Dalton, in 1905.

Lesson, John 15:1-11.

"And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also."—II. Chron. 29:27

The first account of burnt offering recorded in the Bible is found in Gen. 8:20, where Noah, after the flood," builded an altar unto the Lord; and took of every clean beast, and of every clean fowl and offered burnt offerings on the altar. In fact, all sacrifices mentioned in Genesis were burnt offerings. The burnt offering was the choicest specimen of the regular classes of sacrifice under the Mosaic law. It lies at the very basis of, and contains the original idea of all sacrifices: "The offering by the sacrifice of himself, soul and body, to God, the submission of his will to the will of the Lord." It typifies atonement, the offering of our Lord's own human will to the will of His father,—absolute submission even unto death for your salvation and mine.

It means literally, "that which is made to go up," "Holokantma, that which is wholly burnt, a holocaust." The offering which was wholly consumed by fire on the altar. All of which except the refuse ashes, ascended in smoke up to God.

It is not a pyrotechnical display, but the offering of a substitute for the sinner. If you take away

the idea of substitution from the atonement you remove its central meaning. Clean beasts and birds were offered as "an expiation or satisfaction for sin" by which, forgiveness was obtained.

The Hebrew verb *caphar* (literally, to cover over sin, to cover sin) means: to make atonement, to "purge away."

The Hebrew noun "*capher*" is translated "atonement" and "ransom." Beasts and birds were offered in substitution for sinners, and the blood sprinkled on the altar and on the people, typically, covered over and "purged away" sin, so God could be just and pardon sin, and save the sinner, "The saved man lives by the death of Christ."—*Marvin*.

Jesus suffered in our place. The penalty of sin is death. He had no sin, and yet He died, then He died not for himself but for us. Christ suffered vicariously as our substitute. That is the central meaning of atonement.

Not that the Lord suffered as much as all His people must have suffered in eternity if He had not died, but in His death He represented man and bore man's guilt. Being both God and man, the divine, fleshed in the human, his dignity and glory made His sufferings worthy to represent the penalty against the fallen race and make it right for God to pardon penitent sinners. Inasmuch as Christ has suffered for our sins, God can in justice pardon sin, and save the sinner. He is therefore our substitute and the seed corn of our salvation as well.

In the burnt offering a living beast or bird was slain and utterly consumed, typifying the utter death of the living Christ for the race. Life can come

only from a living germ. Animal and vegetable life can not be reproduced except from the living germ.

The four conditions of life given: food, air, moisture and warmth—and life will result, provided you have the fifth essential condition: *life*, to begin with. Furnish the four conditions to a shot, or a stone, and it remains dead, lifeless forever. Furnish the four conditions to a grain of corn dead at the heart and it too remains lifeless forever, but let the living germ be uninjured and a waving harvest is the result.

“The frost of sin fell on the race of human corn and blighted and ruined the harvest before it matured. Not a grain of human corn was ripe enough for seed, every grain was black at the heart, it was dead. The reproductive power of holiness was destroyed, life was withered, despair reigned, death was universal, the seed of life was lost. No man was able to make atonement for his fellows, for he too was involved in the fall. The blight was universal. The book of human life was sealed and man was lost. And there was found none, in earth or sky, who could look upon the book or break the seal. Then from the upper world, a voice was heard: “Whom shall I send and who will go for us?”

“Then, like the voice of many waters, the answer came: “Lo, I come in the volume of the book, it is written of me, I delight to do thy will, Oh my God.” “Here am I, send me.” The lion of the tribe of Judah hath prevailed to break the seal. Then from the blazing heavens the finger of God in a blazing star pointed to the babe in the manger. And from the invisible heavens an angel of light

cried to the Judean shepherds: "There is born this day in the city of David, a Savior, which is Christ the Lord." Then all heaven echoed with songs and shouts: "Peace on earth, good will to men." A living ear of seed corn is found and there is hope for the race. "Yes, begotten of God and born of the virgin, He escaped the frost touch that was upon all the other hearts."—*Marvin*.

He escaped, and He alone, and in Him is the hope of the race. He was holy, harmless, separate from sinners. He was in the world, but not of the world; the most unique object in human history that which has been the most mercilessly criticised; but there He stands, still without spot or blemish—the only sound ear of human corn.

There was in Him, divinity, the germ of life; God was manifest in the flesh. "In him was life," seed life that was to impregnate dead souls and save a race of lost sinners.

Thank God for one sound ear of human corn, one ear of good seed corn. It was the living Christ that died for us. "Except a grain of corn fall into the earth and die it abideth alone, but if it die it bringeth forth much fruit." But why must he die. I know not what may be in other worlds, what to us is strange phenomena, may be revealed in another life, but in this world life comes from death and is conditioned upon death.

The atonement is in harmony with natural law. This is true universally. In all forms of life, from the lowest vegetable vitality to the highest animal existence, this law holds without exception. Always and everywhere in this world life springs from

death and is supported by death, "Except a grain of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit."

Broadly speaking, a grain of wheat is so much starch, so much gelatin, so much bran, a germ sprout. Keep it dry, preserve it from the conditions of decay and it will last for centuries unchanged. Wheat has been found in the hand of a mummy under the pyramids of Egypt, in a perfect state of preservation. It had been there, probably, three thousand years. Plant it, it dies. The living germ feeds upon the dying grain, sends the living shoot upwards, and the rootlets downward and lo! a harvest waves in the wind. "Except it die, it abideth alone;" but "if it die, it bringeth forth much fruit." The same is true in the realm of animal life. The living egg must die to feed the life of the chick. To sustain animal life whole fields of grain must die, must be crushed between the upper and nether millstones to prepare it for food that you and I may live. The lives of sheep and oxen, fish and fowl, are sacrificed for you and me. And so in the higher realm of spirit, the Lord Jesus, the one perfect human being, must not only come into human form, but must die that you and I might not perish, but have everlasting life.

The doctrine of the atonement of which the burnt offering is pre-eminently the symbol lies within the analogies of nature. He gave Himself for us. He died that we might live.

The two great facts in human history are: 1st. The incarnation. The divine germ in human flesh.

That made spiritual life possible. It provides a sacrifice for sin.

2nd. The death of the Divine man for us, the atonement through whose death, life and eternal life is made possible to every one of us.

Upon these two facts hang our hope of heaven. Glorious hope through Jesus given. But before we can receive benefit from the death of Christ, we too must die,—die to self and sin; and be made partakers of the divine nature, symbolized by the branch and the vine: “I am the vine, ye are the branches.”—Jno. 15:5. The branches from the “wild olive tree,” must be grafted into the “good olive tree,” and partake of the root and fatness of the olive tree.—Rom. 11:17

In grafting the knife must lay bare the sources of life in the vine; and also must sever the branch, wild by nature, from the old tree; laying bare the vital point in the branch through which the new life is to be received by the branch from the new vine,—the vital point in the branch touching the sources of life in the vine. Then the branch newly grafted in, “partakes of the root and fatness of the vine.”

The sources of life in the Lord Jesus were made bare. The sword pierced the heart of our Lord for us. The living way back to life is open for us. But you and I must be cut away from the old sources of life and brought by faith into vital union with our Lord. Then we will not only live but bear much fruit.

In the divine economy, we are all teachers, workers together with God for the salvation of the race.

“Ye are the light of the world,” “Ye are my witnesses.”

There are three methods of teaching: 1st. By language. By that method that which is on the printed page or in the word may be imparted, and that only. 2nd. By example. Add to precept, example, and the teaching becomes more effective, but that is not the highest order, the most effective method. All true teaching centers in God and leads up to the Divine. To teach by word is the most difficult and yet the most common method. No mere words are strong enough to be the thought of God, to express the name and nature, the character and life of the Infinite. Language is taxed to its utmost when we say of God, “I Am that I Am,” being—we can go no higher.

A lesson taught by example is far stronger and of more value than one taught by words. All good examples are miniatures expressive of the character of God to men. It is a life articulate with deeds declaring that God is. But a bad example appealing to the evil tendencies of human nature, leads to ruin in spite of good precepts. “A father may speak like a seraph and live like a fiend before children, but in the end he will find in them more devil than angel.” Let your words and your example be right in the home, in the school, in the church, in the community and your life will be a power for good. But if you stop with words and example only, you will fail to reach the highest success. Words receive words in response, and example is followed by example, but there is a higher, better, and more effective method of teaching. 3rd. By the Spirit.

It was this method that Jesus gave His disciples when He told them that "the Spirit would guide them into all truth." "It is the method employed before language is developed or words are understood." By some subtle, spiritual influence the real character of the mother gets itself understood by the infant in her arms. Through the sparkling eye, the glowing cheek, the winsome smile of love, the real life of the mother finds its way into the very soul of her child on her breast and moulds its spirit into her own moral image. Mothers, as you value the immortal souls of your children, never allow them to see the evil side of nature. It will mar and scar them forever.

It is by this method that we teach when our words are saturated with the Holy Spirit. Then our words are in demonstration of the Spirit and with power. In the same way life becomes forceful, powerful for good when we no longer live unto ourselves. When with Saint Paul we can say: "I am crucified with Christ, nevertheless, I live, yet not I but Christ liveth in me."

It is an old saying, that "no teacher ever keeps a secret from his pupil." He may never utter it or act it, but somehow, the pupil will gain possession of it. The real life comes out, whether we will it or not. If there is skepticism, impurity, wickedness in the heart, it will show itself, in spite of words or acts. For that reason, if for no other, I will not send my child to a wicked teacher if I know it.

Let your words be right, your example right, your heart right and you are fitted and furnished for the work of the Lord in the home, in the school, in the

church and in the community. But how is the qualification to be secured? I answer: By offering yourselves a living sacrifice, a burnt offering unto God.

Thus far we have sought to explain and enforce the great principles taught by the burnt offering in the old book of Chronicles, the first great fact in the text. We now turn to the second great fact suggested by the text. Songs in the midst of sacrifice. The luxury of labor, the sweetness of service, even pleasure in the midst of pain.

Our example is found in the life and character of our Lord. When redemption demanded His incarnation and death, the language of His lips and life was: "Lo, I come (in the volume of the book, it is written of me) to do thy will, O God." That work was his delight. "It is my meat to do the will of him that sent me and to finish his work." In that He found His highest happiness. In that conception there is an elevation, a fondness which ought to glorify every human life, and will, if we make the same sort of surrender, the same self-sacrifice that He made. Then the joy and glory of self-sacrifice will be ours.

How strange all this seems to many good conscientious people. You recognize the necessity of sacrifice of labor, of suffering; but have never found any pleasure or joy in these things. You recognize the need that a man should sacrifice himself to himself, his lower to his higher self, his passions to his principles; that he should sacrifice himself for his fellowman. Then highest of all, we should surrender our will to God's will. And we are trying to do

all these things, but in all we see only a hard burdensome duty, no peace, no joy. Some one once said about a task: "I know it is my duty because I hate it so." There is a better way, a surer guide. Make the complete sacrifice, offer yourself a burnt offering and you can say of every task: "I know it is my duty, because I love it so." I know I ought to preach because I love it so. It is the joy of my life.

Not only is this true, but it is impossible to do good work, unless we find pleasure in our occupation. A sculptor with a hate for his work will never chisel out a beautiful statue. So unless we find joy in religion, we can not be successful soul winners.

Find your highest happiness in this life in your vocation, in your calling, give yourself wholly to it and you will come to see this truth. The joy of living is never found until life is lost and found in another.

A selfish life is a life of sorrow, however surrounded or richly furnished.

That which at first seemed our ruin has often proved to be our rescue. Some terrible, great misfortune threw the whole weight of the other peoples' lives upon our shoulders. Then we learned to forget self and live for these others, and with that burden there came a richer joy than we had ever known before. Marriage makes heroes and heroines of common folks. The burden and sorrows that come with the new relations are real, but they are transfigured and glorified by love. Motherhood is realized in anguish, but how soon the sorrow is swallowed up in joy. The care of our own children is not un-

mixed with labor and pain, but the joy of fatherhood, of motherhood is richer, sweeter still, because in love we have given ourselves to and for our children.

There is a point in individual salvation from sin where there is no joy, except that which comes from a dim hope of coming help. It is in conviction and the beginnings of repentance.

Hezekiah spent sixteen days in the work of cleansing and purifying the temple, in taking away the rubbish and sanctifying the altar for the burnt offering, and during all that time there is no song of the Lord nor sound of the trumpet.

“But when the burnt offering began, the song of the Lord began also.” While the knife of conviction and penitence is severing the branch from the old stock, the wild olive tree, there is no joy. While the knife, the sword of the Spirit, the Word of God, sharper than a two-edged sword, was doing its work on David, he cried out: “The pains of hell gat hold upon me: I found trouble and sorrow.” It was so with you and me. But the moment we began to surrender to God, to lay all on the altar, there came with the surrender a sense of rest, of peace, until amid the consuming fires, the glory of the Lord filled the temple of the soul, and then the song of the Lord began to echo and re-echo through all the chambers of our being until we could no longer contain the joy.

I am not surprised that old Christians shout. Have they not grown gray in service and submission of God? The burnt offering is well-nigh consumed. There is but little left on earth to bind

them here. Heaven has the strongest attraction now. That is home. They are pitching their nightly tent a day's journey nearer home. The race is almost run. The friends and loved ones of middle life are gone on before. Their beautiful beckoning hands bid us come. The more perfect the consecration, the more complete the burnt offering, the richer and sweeter the song of the Lord in the soul. I am not surprised when young Christians shout. There is pain when the knife cuts them away from sin and self, from the old tree, but the moment the severed branch touches the sources of life in the living vine, the thrill of heaven tingles and thrills along every nerve and fibre of their being, and the song of our Lord begins. The more perfect the union, the richer, the sweeter the joy and the song. Made partakers of the divine nature we have a foretaste of heaven.

Christiana's children stood with her in the land of Beulah where the flowers ever bloom and the birds always sing, and the joy of the Lord is the song of the saints. They too from the hills of delight looked away across the narrow flood to the land that was not far off. Children and young people can be happy Christians.

Let the Lord have His way with you; submit to be used by Him, make the burnt offering and the song will begin.

Children and young people are now playing along the streets of gold in the City of God. Some of your loved ones are gone on before.

Methinks I see the battlements of heaven all lined with shining ones—palmed and crowned, bending down with earnest interest in the meeting here to-day. O their beautiful beckoning hands, how they bid us come and live,—and love, and reign forever.

Earth is losing its hold on me. The knife has done its work. The burnt offering is well-nigh consumed. The attraction of the glory world grows. Come and go with us.*

*For several months next preceding the death of Dr. Quillian he preached almost exclusively about Heaven and every sermon preached was ended with a peroration like to that above.



DR. AND MRS. W. F. QUILLIAN [1873-1898].
Twenty-five years of happy married life.

Miscellaneous Writings.

While pastor of First Church, Rome, in 1889, the members of the church gave to Dr. Quillian a trip to Europe. While away he wrote the following letter to the *Rome Tribune*:

August 13th, 1889. On board the "Servia," off the south banks of Newfoundland, in latitude 51, longitude 47.—There is always a degree of apprehension and fear on starting on one's first voyage. But all that feeling had left me before I bid Brother Parks, of Rome, Georgia, farewell at the foot of the crowded gangway, amid a thronging multitude. at the dock in New York City. Friends, parting with friends, some laughing to keep their courage up, some with red eyes, others still weeping.

At 3:15 o'clock we passed the "Statue of Liberty." I was charmed with the scenery along the beautiful banks of the Hudson, interested in the villages, towns and fortifications. We passed the narrows around "Sandy Hook" and soon lost sight of land. Before the sun went down, clouds had o'er-cast the sky and only one lone sail could be seen against the southern horizon.

After dark the sky cleared, the moon shimmered and glowed on the ever-changing waters in long lines and belts like rivers of liquid silver. I walked the deck as our proud ship plowed the waves straight toward the east fifteen miles per hour and looked above and around charmed, enchanted with the scene till 10 o'clock, then I sat in my swinging chair on deck and slept till awaked by the steward closing the port-

hold windows for the night. I then "turned in" and slept like a log till seven o'clock the next morning, then arose, and as had been done the night before, bowed my knees unto the Father of our Lord Jesus Christ in humble thanksgiving and prayer for my family, church and people at home; for all on board with me and for all men and felt the divine Spirit present.

It was Sunday morning at 11 o'clock, we gathered in the saloon of the vessel and the surgeon read the Episcopal service; the singing was good. At the close without the "benediction," he arose and left. Not one word of exhortation or comfort—hungry for the truth we went away. To the living Word turning, food was found reading the Sermon on the Mount.

Monday morning I turned my attention to the "craft" on which we sail.

The "Servia" is not the fastest, but the safest on the great Cunard line. It is 530 feet long, 54 feet wide and is divided into seven compartments clear through from top to bottom that can be closed by great iron doors that fasten on rubber by large screws and are made water tight. So if she should spring a leak in one place that compartment can be closed and all moves on in safety. She also has double bottoms several feet apart, so if her bottom should be knocked off she would go on as before. She burns 39 fires to run her 10,500 horse-power engine. She is elegantly fitted up with upholstered furniture and lighted with electric lights.

The saloon has five long tables which will seat 300 people.

The music room has a fine piano and is furnished with pot flowers. The posts and banisters are iron, finely polished and painted mahogany color, in fact, the ceiling overhead from the "spar deck," six stories down, is all of iron. The floors are of wood laid in cement water-tight. Our state-room is very comfortable. The rock of the ship has a soothing effect, so much so that when I awoke this morning (August 15) it was to me, a strange dream. I dreamed that I was a candidate for president of the United States of America and was making a speech to an immense multitude when a brass band interrupted the speech. I remember only the last sentence. It was this: "My countrymen, when I am president no band shall interrupt a voice so charming, an argument so convincing, a plea so persuasive as that to which you have just been listening!"

We have on board about 335 passengers, besides the ship's crew. A very pleasant company. My room-mate is a "Knight Templar" from Chicago. I have found one other Sir Knight Templar aboard, and many other very companionable people.

We had a heavy sea-roll for two days and nights, when neither sun nor stars appeared and no small tempest lay upon us. The boards were put up on the table to keep the dishes in place, and when I went up to breakfast only six passengers out of thirty-three were at our table—the captain, two women and three men. Yesterday, in mid ocean, sea gulls by the dozens were to be seen skimming the water, and three vessels one to the north and two to the south passed us, so we are not so lonely.

Life on ship-board is very monotonous, however. The novelty soon wears off. The passengers walk or lie lazily about, read a little, eat and sleep; watch the sea gulls that circle above our ship, and now and then the porpoises that swim beside it.

I have just had a very pleasant conversation with General John F. Hartrauft, ex-Governor of Pennsylvania, whom I had met before on three occasions, but did not know it, in '62 and '63. First at Fredericksburg, Va., then at Knoxville, Tenn., and again at Chancellorsville, Va. He gave me a detailed account of the positions and movements of the Union army in those battles. His opinion is that if Lee had allowed Jackson to make a night attack after the battle of Fredericksburg, as he desired, the whole Union army would have been bagged or driven into the river. The general seems to be a kindly disposed man, and is taking the voyage for his health.

My habits on board have been somewhat regular. Breakfast at 8 a. m., walk or sit and read till 11, then a salt water hot bath, lunch at 1 p. m., then mingle with the passengers and crew till 6, when dinner, the most elaborate meal of the day, is announced. A good brisk walk on deck, a distance of 130 yards, before "turning in" for the night. One night I walked two miles before stopping. Lunch is again served from 9 to 10 p. m., but three times a day is enough for me.

The stewards are all very kind, do all they can to make the voyage pleasant.

W F. QUILLIAN.

The following article in reference to the modern theatre appeared in the *Wesleyan Christian Advocate* under the title of "Danger Ahead."

"If the foundations be destroyed what can the righteous do?"—Ps. 11:3.

From the published accounts of that performance called "King Solomon" which is to be displayed at the Atlanta Exposition, I conclude that it is an assault upon the very foundations, not alone of our holy religion, but of our liberties as well. In a republic, governed by the people, reverence for the Bible, for the Sabbath, for the Christian church among the masses are the dikes that keep back the floods of iniquity that threaten our destruction. When these are removed, or broken, no republic can live.

The pulpits of Georgia, of all denominations, have the ear of a large proportion of her people. Many of the secular papers of the State are edited by Christian men. These all are watchmen on Zion's walls, whose duty it is to warn the people of impending danger. To us God says: "Hear the word at my mouth, and give them warning from me." If we fail, this fearful declaration follows: "Their blood will I require at thine hand."

Shall we stand by, lamb-like, and see our people led like sheep to the slaughter, by a money loving management who scruple not to mimic the most sacred scenes of the Word of our God before a gaping multitude—for gold? And that too, in direct connection with exhibitions worldly, sensual and devilish. Ere the smoke of the sacrilegious fire, representing the Divine presence, clears away, is there not to be

brought on the scene, "five hundred neat-limbed young women in oriental tinsel and abbreviated skirts," who will appear in ballet dance to feed the lower animal nature of the worldly? Is it claimed that these displays are in honor of the Word of God and intended to increase the knowledge of that Word? I beg Christian people to think of the immediate profane, corrupting connections and surroundings. The horse-race, the pool, the saloon, etc. Is not the exposition in its inspiration and end worldly, and only worldly? Then let God speak: "Unto the wicked God saith, what hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? * * Now consider this, ye that forget God, lest I tear you in pieces and there be none to deliver."—Ps. 50:16-22.

There be some who say, "It is no use to contend. The popular tide is that way. We can't stop it."

So thought Job's wife when she counselled her husband in his affliction and trial to "curse God and die."

Our God is not dead. He is not asleep. Men ought to be afraid to attend such a profane exhibition.

When Nadab and Abihu offered strange fire on God's altar, fire came out upon them "and devoured them, and they died before the Lord."

"It is not the whole of life to life,
Nor all of death to die."

The fight is on. Let the trumpet call sound from every watchman on Zion's walls till the conscience of our people is awakened and stirred.

The curse pronounced upon the inhabitants of "Meroz" because they came not to the help of the Lord * * against the mighty," will fall on him who fails to come to the battle.

To attend the exposition at all will be to join the enemy in this gigantic effort to destroy in the public mind reverence for sacred things. If reverence for the Bible, the Sabbath, the Christian Church be swept away, no restraint is left, and our institutions are at the mercy of a godless multitude, and their "mercy" will be like the tooth of a hungry lion.

O, men of Israel, come to the rescue. Help, for "If the foundations be destroyed what can the righteous do?"

W F QUILLIAN.

The following article in reference to the work being done by the "Woman's Parsonage and Home Mission Society, was published in *Wesleyan Christian Advocate* in 1894 under the title of "Help Those Women."

The women for whom I plead are workers with Christ for human souls. They are fighting under the blood-stained banner of the cross. Not guerillas, but they are an organized arm of the Methodist Episcopal Church, South, and are trying to strengthen a part of our line which is in sore need of help. I refer to the Woman's Parsonage and Home Mission Society.

I want to help them because I like the spirit in which they enter upon and do their work. Full of zeal and fire, woman-like, but in conscious depend-

ence upon the Holy Spirit for guidance and power for wisdom and inspiration in all they propose and plan in His name.

I have just read the eighth annual report of the Woman's Parsonage and Home Mission Society of our church. And while I contemplate the scope of the work undertaken and the sweep of their faith, my heart is stirred within me. I feel impelled to call upon my brethren, especially my brethren in the ministry, to "help those women who labor with us in the gospel."

Their work is divided into two departments. First. Parsonage work. In this department they are pledged to furnish, as soon as possible, a home for every preacher's family in the Southern Methodist Church, a parsonage in every charge.

In May, 1886, the General Conference authorized the Board of Church Extension to organize a Woman's Department to collect funds for the parsonage building. It was a new departure, and had to conquer a place in the thought of the church.

The report of Miss Helm shows that \$33,903.57 was raised during the quadrennium. During this time the organization was known only as the "Woman's Department of Church Extension," but in May, 1890, the General Conference gave it the more definite title: "Woman's Parsonage and Home Mission Society," at the same time so enlarging its powers as to allow it to do any work coming under the head of home missions. During the last quadrennium the society raised \$72,708.78, largely more than double the amount raised the first four years.

They have aided in all 725 parsonages. The full

meaning of these figures can not be put on paper. Nor is this all. Second: The Home Mission Department opens to woman a field for work in the church not unlike that occupied by the Sisters of Charity in the Catholic Church, somewhat similar to that done by the Salvation Army among the poor and the outcasts.

A part of the duties of missionaries: House-to-house visitation; reading of the Bible and prayer with families; Bible readings; holding prayer meetings; mothers' meetings," etc. In Nashville, Tenn., the Woman's Parsonage and Home Mission Society employ the Misses Tucker, whose labors have been greatly blessed of God.

Rev. T. A. Kerley, pastor of McFerrin Memorial Church, Nashville, Tenn., touching their work says: "Such consecrated women as the Misses Tucker, with nothing else to do, located at connectional centers to supplement the work of the pastors by going into the homes of those who do not attend church and leading many others to help in this work, as time from other duties will allow, is the key to Christianizing heathen America. The Woman's Parsonage and Home Mission Society is the only organization in the church that I have ever come in contact with that has taken hold of this question in a way that is equal to the needs of the church. If they can only have the hearty co-operation of the church and preachers they will do for this country what has never been done.

Dear brethren, let us help those women in their good work.

Cartersville, Ga.

Dr. Quillian wrote the following in the interest of the homes for Methodist preachers for the *Wesleyan Christian Advocate*:

Seven hundred and twenty-five parsonages aided!

Only our good Father in heaven can know the good, the joy brought to seven hundred and twenty-five preachers' homes by the wise efforts of these good women.

But few even of those who enjoy the luxury of a permanent, beautiful home have any conception of the value of such a home—of its power upon the intellectual, moral and spiritual character of their children.

Inanimate things are indifferent to their surroundings. A diamond lost, knows no difference between the dust in which it lies, and the royal crown from whence it fell, but a tree planted on a sand bank fails to fulfill its mission. All life must have food, and its appropriate food. Material things about the home of childhood are inwrought in character. And in coming time, when darkness settles over life's pathway, and sorrow's shadow falls on the heart, and it seems no longer possible to bear the strain and unrest, then in some mysterious way, memory calls up the past and you stand again within the sacred precincts of the home of your youth. Every tree, rock and common bush becomes a soldier and sentinel allied with your highest, purest nature in the battle against sin and Satan. Owen Meredith says:

"We may live without poetry, music and art;

We may live without conscience, and live without heart;

We may live without friends, we may live without books;

But civilized man can not live without cooks."

Pretty poetry this, but false philosophy. It expresses one truth with great emphasis—and a truth that ought to be emphasized—but it declares much falsehood. It magnifies the animal and minifies the manly. It deifies the appetite and dooms the intellectual and spiritual nature of man.

And yet, that which children eat and wear, and especially their material surroundings in youth, have much to do in determining their course and character in after life.

One of the dangers that now threatens our Methodist itinerancy is the increasing tendency among our preachers to buy or build homes of their own. I have felt the same—strongly felt it. Called to the life of an itinerant preacher, the fact that I must give up the hope of wealth and wordly honor, and expect hard service with rigid economy has never given me one moment's anxious thought, but the prospect of homelessness for my wife and children has some times been to me a source of terrible temptation. But I recognize the danger.

If appointments be given in easy reach of home, whether demanded in words or by force of the surroundings, the tendency is to call forth criticism of the appointing power, and sometimes to engender discontent in the minds of those who have given themselves without reserve to the itinerant work.

If we secure homes of our own, will we not come to feel less sympathy for those who must pull up,

pack, and put out, year by year, to a poor parsonage—and often to no parsonage at all—and, it may be, without means to move, and therefore, will make less effort to multiply and improve parsonages?

Again, if appointments are not given in easy reach of home, we must neglect our families and defeat the very purpose for which the home was built, or neglect the charges to which we are sent and cause the church to suffer.

As I see it, local itinerancy is not best for the church. In a system like ours, to secure absolute unity and the highest success, all must stand on the same platform.

The remedy is to build and beautify a parsonage in every charge in the church. Make them home-like. Plant fruit trees and flowers and furnish the conveniences of life.

There are 231 charges in the North Georgia Conference and 155 parsonages, and many of the 155 are in sore need of special attention. This is an improvement on the past. I verily believe, with proper effort, not one of the 76 charges in the conference now without parsonages, but could build or begin to build a parsonage this year. Presiding elders and preachers in charge, should plan and execute the work. If you can not furnish the parsonage this year—as David gathered the material for the temple and Solomon built it—so begin now and finish next year, but begin, and don't leave a crushing debt on the new parsonage.

There is one thing worse than a crushing debt on a parsonage—a preacher hopelessly involved. He is a target for the world, the flesh and the devil to

shoot at. He furnishes occasion for the Philistines to blaspheme God and the church. Some men have been unfortunate; from my heart I sympathize with them.

But to my young brethren let me say: Don't go in debt; better do without what you are obliged to have before than afterward. It can be done. On my first circuit in the mountains—no overcoat—no missionary appropriation, I received only \$64.49, and one pair of blue socks with white toes and heels not counted in; and did not go in debt. I know what sore temptations mean, for I have felt the same. I suffered, but survived. The law of self-sacrifice is the law of life.

But there is another thing worse than a preacher in debt. A charge failing, or refusing to pay the just claims of the man of God who has served them in holy things. That is one cause of the leanness in many parts of our Zion.

Brethren, furnish your preachers a home and a living. Pay your pastors and God will bless you. Sow and reap, for "with what measure ye mete it shall be measured to you again."

The following words of comfort for the aged were published in the Nashville *Christian Advocate*; under the title

The Christian Life a Unit.

BY REV. W. F. QUILLIAN, M.D.

I wish to say that there is a class of men and women among us who not only need, but merit, more

sympathy and help from the church than they receive. Old men and women with waning physical force need tender, loving treatment. Many of them, men who have borne the burden and heat of the day, who have fought life's battles with success and have won and worn the laurels of the victor, but are now bending under the weight of years, infirm and feeble. Women who were once strong and symmetrical in figure, blithe and beautiful, full of the life and fire of youth; but now the bloom of youth is faded. The withered hands, the pale and wrinkled face, the halting step, the pains and restless, wakeful nights, but point back to the life-burdens they have carried; the soul-rending, heart-breaking sorrows they have endured in silence and in secret. The world is now rushing by them and forgetful of the services they have rendered, is inclined to neglect them. I am not old, but if apology were needed for these lines, turn to I. Timothy 4:12, and read: "Let no man despise thy youth; but be thou an ensample to them that believe."

To you, my old fathers and mothers, veterans of the cross, of whom the world is not worthy, allow me to suggest two or three things that may do you good: The events and experiences of the past affect us in different ways. If we fail to see life as a unit, fashioned upon a divine plan, all its stages from the cradle to the grave designed only to fit us for that fuller, richer, better life beyond, we may serve Jesus as best we can, but we will miss much of that sweet, restful confidence in God as a constant personal companion, and lose that light which may illumine our way and ever fill us with joy unspeak-

able and full of glory. You have had many hard-fought battles, foes without and fears within. Many times the darkness of Egyptian night has settled over your pathway and you have pushed your empty hand up through the gloom and cried: "Who will show us any good?" Or in the language of Jacob have said: "All these things are against me."—Genesis 42:36. But in some way your enemies were driven before you and you were led out of the darkness into the light. Then you offered praises unto the Lord for His saving mercy; but did the memory of that deliverance prepare you for the next conflict and enable you to meet it with a shout? Or did you look upon your life as composed of fragments, each part standing separate and alone? And like the doubting Israelites in the wilderness did you say: "Behold he struck the rock, that the water gushed out, and the streams overflowed; can he give bread also; can he provide flesh for his people?" If so, your past deliverances do not help you in your present distresses. The true Christian life is a unit, made so by the constant, conscious presence and guiding power of the Captain of our salvation. The sorrows, the bereavements, the troubles, the trials of your past life have not been accidents. The storm-cloud with its lightnings and thunderings purifies and clarifies the air. The rain which, for the time, blots out sun, moon and stars, prepares the soil for the "sowing and the reaping." Are you in trouble now? Is the pathway before you dark? God has been good to you. Let the memory of the past inspire you with confidence. The help you have had from your Lord in the past is prophecy and proof of His abiding

love to the end. And when your feet touch the brimming river the Heavenly Boatman will be there. "If I go away, I will come again and receive you unto myself, that where I am there ye may be also." Then when the keel of your boat comes singing over the golden sand on the other shore, the loved and the lost will meet and welcome you home. You are not forgotten. God is good. Let hope spring, bound and burn till your last days are radiant with sunset glow. All your sorrows past, your battles fought and won, you shall rest "some happy day."

On the occasion of the death of the only child of Rev. T. A. Sharpe, Dr. Quillian wrote the following for the *Wesleyan*:

All for the Best.

Brother T. A. Sharpe's recent account in the *St. Louis Advocate* of the triumphant death of his "only child" moved me much. Those "seventeen beautiful years" and their ending were no accident. Brother Sharpe's philosophy and faith are clear as a sunbeam. Sorrow has clarified his vision, mellowed his heart, and furnished condition for better, grander work. The richest, sweetest service is rendered under the shadow of the cross. The Lord bless all who have had sorrow of heart. They have seed which may shade the earth with rich harvests to be gathered by and by, amid the songs of the angels.

The following is a letter written by Dr. Quillian and published in the *Constitution*, July 15, 1905, just a short time before his death, in opposition to the State dispensary system. He favored State prohibition and fought for a "dry State" throughout all the years of his life, but preferred local option to the dispensary:

Another Preacher Protests.

Editor *Constitution*: Please give me space in your paper to enter my humble protest against the scheme of Hon. Seaborn Wright to repeal the general local option law of the State of Georgia and foist upon this great State a dispensary system.

For years I have counted Mr. Wright among my friends. Side by side we have fought the whiskey demon. Hence my surprise to find that he proposes to lift the flood gate from 117 dry counties of our State and deluge the State with liquor and its results.

The excuse that the money is to be used to educate the rising generation is not sufficient. It were better that our children grope in intellectual darkness than that they wallow in the degradation and slime of sin that must inevitably follow a "wide open" State.

But neither is necessary. The people of this great commonwealth are abundantly able and willing to educate their children, and they will do it without the help of the iniquitous liquor traffic.

I have studied the question long and much and have come deliberately to the conclusion that the dispensary is as bad for any community, if not worse,

than open barrooms. In the words of the great Gladstone: "It is the purpose of law to make it as hard as possible to do wrong and as easy as possible to do right."

President Roosevelt says: "The only way to reduce the consequences of this vice is to reduce the vice." Let me beg the honorable legislators now in session, as you value the welfare of the rising generation and this great commonwealth don't disturb the general local option laws of the State. Don't, Dont!

W. F. QUILLIAN,

Pastor of the First Methodist Church, Dalton, Ga.

Over the signature of "Veritas" Dr. Quillian wrote the following for the *Wesleyan Christian Advocate*, in reference to the necessity of church members supporting the ministry:

How to Help or Hinder the Church.

The man who enters the ministry and assumes the pastorate, begins a perilous voyage, burdened with almost infinite responsibilities. His boat heads for the horizon, but just where he will take up is not revealed in prophecy. If he makes a good impression to start with and the church begins to help and encourage him, he is in position to bless the community. But with all possible care, although he be gifted and eloquent, active, earnest and sensible, he may touch the porcupine side of some sensitive soul and wound his pride within a week after taking charge. Or the sword of the Spirit in the mouth of the new

pastor may pierce the joints of the armor of this sensitive soul and probe some bosom sin which he will not surrender. Then if that personage happens to be "a leading member," woe to that preacher.

The process of removal begins at once.

Just how to oust a minister and not seem to do it, is one of the fine arts. Smokeless powder is a church invention. One can not but admire the adroitness of the process.

The most effective way to hurt a pastor—new or old—and injure the church, is to attack his spirituality or disparage his intellectuality.

Spirituality is difficult of definition. It has a meaning of its own to every ear on which the word falls.

The "leading member"—like Saul of Tarsus—persuading himself that he is doing God's service, begins, in a guarded way, to disparage the preacher, to criticise his sermons, and in a public way to deplore the deadness of the church—its want of spirituality—to compare the present with some past revival occasion, the most wonderful that church ever witnessed, as if that had always been its normal state, and to ask in doleful tones, "What are we to do?"

He makes no helpful suggestions himself, but objects to everything offered by the pastor.

The chronic grumbler misses his spiritual food. Poor, miserable, dyspeptic-like, hungry Henry, he sends up his plate again and again, only to see it return laden with food he can not eat.

The burning question, "what shall we do?" comes

up at every opportunity, till the church atmosphere is murky with doubt and discontent.

Another effective mode is to have the preacher's character carved at the sewing society. "The needle is the social bayonet." "The sewing society is the place to make bandages for wounded reputations."

A preacher may live and be useful through an epidemic, conquer consumption; but pierced by the tongue, he dies. A preacher's reputation is as sensitive as the thistle, as sensitive as the touch-me-not. Like frost on blooming flowers, his influence for good in the home may be blasted by harsh or thoughtless criticism. Point out to the children his every fault and foible and you will effectually block his way to their hearts and hinder his success.

There is another process, unique and modern. By it a sharp sword may be driven home under cover of a velvet scabbard. It is given in the following extract from an article in the *California Christian Advocate*: "Churches some times fall into a practice that degrades the ministry and disparages the work of the gospel. * * Bills for gas, for fuel, for janitorship and every other possible demand are met, and the pastor gets what remains. This practice degrades the preaching of the gospel to the place of least importance. The reverse of this is true, and our people must learn that the preaching of the gospel is the work of the church. One pastor greatly beloved by his people generously put himself last, and went up to conference \$800 delinquent. The pastor was embarrassed and the church mortified. The next year the pastor was paid first, and then with his assistance they paid ev-

ery other claim. Churches dare not degrade the gospel."

The pulpit steps can be oiled that the pastor may slide out easily, but what will become of the honest (?) oilers?

The aisles of the church lead two ways.

Do you desire to help the church and bless the world? The plan is easy. Keep your tongue, not only "while the wicked is before you," but at all times. If you have nothing good to say, say nothing. Your new pastor may not be just the man you expected or desired. Tolerate him, for a few months at least, in silence. Give him a chance. Does he not come from a recent examination endorsed by the church? Help him by your presence and expressed sympathy, and you will help the church and start the new administration on a line that, under God, will bless the community, and maybe, save the souls of your own household.

If your pride is wounded or your bosom sin probed, as you value your own soul, don't fly in the face of the preacher about it; but go into your closet and talk to your Lord about it till the baptism of fire comes and all pride and sin is burned out of your heart.

Never criticise preacher or sermons, new or old, in the presence of children. It were better for you that a millstone were hanged about your neck and you cast into the sea; but honor the ministry in their presence—if you do not their blood will be required at your hands.

If results that you looked for do not come at once don't begin to wail about the deadness of the church,

and on all occasions ask that burning question, "What shall we do?"

Your pastor may have a plan; don't hurry him. If not, your Lord has a plan and you can not hurry Him. The tree in January fruitless, leafless, is not dead. Seed time comes before harvest.

Wait, but help while you wait.

Do not treat your pastor as if he were an hired servant. He is not an employee subject to your order. True, "they that preach the gospel must live of the gospel," but your pastor is God's ambassador, called and sent of God to you to save you. He gets his commission from heaven, not earth.

Magnify the gospel by recognizing its divine authority. Relieve your pastor of financial responsibility as far as possible. Do not make him a mere financial agent, responsible for the money to pay current expenses, but magnify his calling—esteem him very highly in love for his work's sake.

There is a mysterious, magnetic sympathy between the soul for whom you pray and your own spirit. Select a place, appoint a time, and every day in that secret place pray for your pastor; and not only for your pastor but for every individual member of the church.

Do this, and the same holy, sweet, strong influence that, through prayer, binds pastor and people together, will draw every individual member into one sympathetic, living body—full of power. Power that lifts men out of darkness into light; power that draws men away from sin and binds them to the service and worship of God with all the strength and ardor of love.

Appreciations.

The following are clippings from various newspapers in reference to sermons preached by Dr. Quillian on different occasions:

(From *Atlanta Constitution*.)

The pastor of Grace Boulevard Church is winning golden opinions for himself at this excellent station. He has a noble charge and is worthy of it. This church has come to the front in the city and is exerting a commanding influence.

Mr. Quillian belongs to a noted family in the State and has inherited in a large measure the sterling qualities they possess. They seem born for preaching and success. He is a modest, capable, stainless gentleman. Cultured and competent, his classic sermons charm the people, and are redolent of the sweetest perfume of the gospel. Besides, this Rev. Mr. Quillian is a charming gentleman in the social circle and a pastor of sagacity and tenderness. The city and the church are to be congratulated alike over his coming to Atlanta. We predict for him a bright ministry in our midst.

Grace Church has two Services in Celebration of Christmas.

(From *Atlanta Constitution*.)

Dr. W F Quillian, the new minister at Grace Church, preached the Christmas sermon at that church yesterday. Dr. Quillian has just begun his ministry at Grace Church, but he is well known as

an able preacher. He is a member of the board of trustees of Emory College, and has been presiding elder of the Dalton District. He has been stationed at Rome, LaGrange, St. James, Augusta, and other points, and has always been rewarded with success. His sermon yesterday was able and interesting. He said:

"Yesterday we celebrated the birth of Christ from the standpoint of earth and time, in family reunions, in social feasting and glad communion with kindred and friends; in giving gifts and making the world about us glad. That was right. The earthly comes before the heavenly.

"But to-day we come together in this beautiful temple of God, dedicated to our Christ, to celebrate that grand event from the standpoint of the divine in worship, spiritual songs and service. Jesus was not only human, but divine as well. He was God as well as man.

"Yesterday the world, from the world's standpoint, honored the Christ as no other was ever or will ever be honored. His was no common birth. We celebrate the birthday of the grandest personage known to earth even as a man.

"Through Christ's influence the world has been remade socially, commercially, politically; but the most wonderful effect of His life and teaching is seen in Christian homes, in the estimate placed upon childhood, in the ennobling, saving influence of children.

"The birth of Jesus Christ in Bethlehem's manger marks the beginning of a change of relations between heaven and earth.

“From the moment of this wonderful birth there was the perfect union of two whole and perfect natures in our divine Lord.

“‘God was manifest in the flesh.’ Since the day of man’s death through sin, during all the ages, God has been coming out of the darkness into clearer and still clearer light.

“First in dim prophecy, increasing in clearness as the ages went by, then in type and symbol until that glad hour in the manger when ‘God was manifest in the flesh.’

“He came to save the lost. ‘Thou shalt call his name Jesus, for He shall save his people from their sins.’ The purpose of the divine manipulation was the salvation of man. Jesus became a baby and ennobled childhood. He made children a power in the earth for the salvation of the race.

“Rome valued a boy only as he was useful to the State as a soldier. Pagan mothers exposed their children rather than be troubled with them. The Christian world is drawn through children, through the Christ child, from sin to holiness, from earth to heaven.

“The effect of this salvation should provoke our glad songs of praise. Let our hearts re-echo the songs of the angels, ‘Glory to God in the highest, and on earth peace and good will toward men.’ ”

Preached to the Children.

(From *Atlanta Constitution*.)

The congregation at Grace Methodist Church yesterday morning was unusually large. The pulpit

was filled by Rev. W. F. Quillian, the pastor. He took his text from Ephesians 6:1-3: "Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth."

The music was very sweet and effective. The sermon was primarily for children, but was full of a deep philosophy for older people. At the conclusion of the sermon the chancel rail was crowded with children who had, upon invitation, come forward and knelt for prayer.

Dr. Quillian's sermon was strong in thought, and he readily held the attention of the congregation during its delivery. He spoke on the line suggested in the text. His advice to children in regard to the duty owed their parents was admirable and incidentally he gave some advice to parents concerning the rearing of their children.

Rev. Dr. Quillian Preaches at the Tabernacle.

(From *Atlanta Constitution*.)

Rev. Dr. Quillian delivered an able discourse to an audience of three thousand people yesterday afternoon at the Moody Tabernacle. The occasion was the second of the series of meetings that are being carried on for people of the city who are averse to attending church services regularly. By these meetings it is hoped by the projectors to bring this class of people together and to inspire in them the habit of being constant church attendants.

The meeting yesterday excelled in attendance the service of the preceding Sunday, which is a manifestation that the meetings are increasing in interest. Rev. Quillian made a deep impression upon his hearers yesterday with his superabundance of power and eloquence. The large choir, consisting of some of the best voices in the church choirs of the city, pleased the congregation with its excellent singing. There will be another service at the Tabernacle next Sunday at 3 p. m.

Prohibition, Subject of Dr. Quillian.

(From *Rome Tribune*.)

Among the sermons preached recently in Rome, one which for its power and eloquence will not be forgotten soon, is that delivered by Dr. Quillian at the First Methodist Church on Sunday.

The *Tribune* regrets that it is unable to publish the sermon in full. The full beauty and interest in the excellent discourse is somewhat marred by a synopsis, but an idea of it will be given.

The text for the discourse was taken from Ezekiel 1:1. The latter clause was used: "And I saw visions of God." In the course of his discourse Dr. Quillian spoke strongly in favor of the prohibition cause and the upholding of the law.

"It has taken 100 years to make such a change, to make it possible to introduce a bill into the national congress to prohibit the manufacture, importation, exportation, transportation, and sale of all alcoholic liquors as a beverage," but it has come at last.

Such a bill will come before the next congress. Even that is progress. More than 10,000,000 of the best and truest people of this nation are in favor of the utter destruction of the infamous liquor traffic, now and forever. * * But you and I must be active, must pray, work and fight. We must love right more than money. Love law more than friends who violate it.

"Your friends who wilfully and knowingly violate the law are not reliable. If they found it to their interest, and thought they could escape detection, they would ruin you forever.

"Some of you are like the old colored woman who said: 'I wants 'ligion, but I dreads de process.' You want the law enforced. You want good government. You want a sober town. You want a pure church. In other words you want the best place possible to bring up your children, but you are afraid of the process."

In concluding his sermon Dr. Quillian invoked divine aid for a tidal wave of courage, manhood and spiritual power. He said: "Then the blind tigers will die in agony in our courts and there will be no friend left to bury the infamous 'beasts.' And gambling and drinking clubs will dissolve and vanish like dew before the rising sun. And our sons and daughters will grow up fruitful plants about our tables.

"And this old world having made the voyage of time will roll into port freighted with redeemed and immortal spirits and cast anchor within the vail whither our forerunner is far entered, and passengers will walk down the gold paved tramway into

the city of eternal love singing, our work is done, we are coming, we are coming, our sorrows are past, we are coming home at last.

“Glory be to the Lamb on the throne above the firmament for such hope, prospect and assurance.”

Dr. Quillian at Trinity.

(From *Atlanta Constitution*.)

Dr. W. F. Quillian, pastor of Grace Methodist Church, occupied the pulpit of Trinity Church yesterday at the morning service and the sermon was a strong exposition of gospel. Dr. Quillian is a fluent speaker. Rapid and pleasing in style, with at times flights of eloquence of wonderful power, he deeply affected the large congregation. After reading the Twenty-Third Psalm, Dr. Quillian chose his text from Isa. 40:31: “But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint.” The pastor said:

“The first thing a person should do to become a Christian is to wait upon the Lord. To wait upon the Lord means being continually close at hand to do His bidding. Wait upon the Lord and at conversion you can walk. Some walk slowly, yet they walk and do not grow faint in the effort. As they grow older in Christ, still waiting upon the Lord, they learn to run and not be weary, as no Christian ever gets weary in doing God’s will, and all Christians who wait on the Lord learn to run—they shall mount up with wings as eagles.

Here Dr. Quillian drew a word picture of a storm among the peaks of a high mountain, with an eagle gazing calmly at the tempestuous clouds, and as the rain commenced to fall and the clouds to come closer, the eagle, with a scream of wild delight stretched his wings and shot through the ugly screen and above in the glorious sunshine, where he looked down with disdain on all the gloomy pestilence and death.

Dr. Quillian spoke for some time. At the close of his sermon he requested the congregation to sing "The Old-Time Religion is Good Enough for Me."

During the second term of Dr. Quillian as pastor of the First Methodist Church at LaGrange, he, assisted by Miss Emma Tucker, conducted perhaps the most successful revival of his entire ministry. In addition to many who united with other denominations more than 100 joined the Methodist Church on "Profession of faith."

The LaGrange Revival.

(From *LaGrange Reporter*.)

Dr. W F Quillian began a protracted meeting at the First Methodist Church on the 4th inst., which has developed into a revival of great power, and has brought LaGrange under an all-pervading religious influence. The followers of Christ in all the churches are so heartily co-operating with the Methodist in this meeting, as that it has taken on the complexion of a union meeting; and we doubt if there is a sinner in LaGrange who has not felt its influence.

The Methodist Church being so far distant from the public square, the morning meeting was on Friday held in the courthouse, for the convenience of business men. A member of the Baptist Church requested that the afternoon services be held there, also, and it being so arranged, himself procured the signature of the merchants of the city to an agreement to close their places of business for the afternoon services so long as they were held in the courthouse. Since then the courthouse twice a day, and the Methodist Church at night, has been crowded with interested audiences. The meetings Saturday evening and Sunday morning and evening were marked by a display of the power of God in convicting and converting the ungodly, which has rarely been witnessed in LaGrange and which would have rejoiced the fathers of Methodism could they have seen it, as indicating the fact that the old-time power had returned to their beloved Zion. The cries of the penitent, the agonizing prayers of the saints and the shouts of newborn souls, created a symphony which was grateful to the ears of those whose privilege it was to drink in the exquisite harmony, extracted from human sensibility by the touch of God's Spirit.

"God is a Spirit," was Rev. W. F. Quillian's theme in the Methodist Church last Sunday morning. In the sublime field of thought opened by his subject, Mr. Quillian was at home and showed himself a masterful preacher. The discourse was at once profound and simple, adapted to the highest intellect and comprehended, by the humblest understanding. It was one of those sermons that lift men and

women nearer to God and melt them into unity of feeling.

One of the most important human factors in this great revival was Miss Emma Tucker, a missionary from Atlanta, who conducted most of the services by giving "Bible readings." Her familiarity with the Word, her insight into the deep things of God, her evident perfect consecration to her work, her deep sympathy with all human need, her exquisite refinement of manner and diction, her illuminated face, her earnest appeals, her perfect womanliness wins at once the confidence and sympathy of her hearers. We are truly blessed in having her in our midst, and many of our citizens brought to Christ or to a higher plane of Christian experience by her teachings and prayers, will thank God throughout eternity for sending her to LaGrange.

We are informed by active workers in the meeting that at least one hundred souls have been converted during the past week, and members of all of the churches have had restored to them the lost joys of salvation.

The meetings will continue through the week at the courthouse at 9:30 a. m. and 4 p. m., and at the Methodist Church at night—7:30 p. m.

While Dr. Quillian was pastor of First Church, Rome, the following article appeared in *The Atlanta Constitution*:

Who are the Quillians?

This question will set any well-informed Methodist into a flood of reminiscence. The Quillians

have been represented in every Georgia Methodist annual Conference for a hundred years.

The other day Rev. J. B. Quillian, of Douglasville, was in the city, and when he was asked the question. He at once began his story thus:

“My grandfather, James Quillian, Sr., lived during revolutionary times; and afterwards settled in Franklin County, Ga. From him has descended the large family bearing the name in Georgia, and some of the adjoining States. My grandfather was a Methodist, I suppose, more than one hundred years ago, and so are his numerous descendants. In religion and in politics, there is a remarkable unanimity.”

THE NARRATIVE BEGINS.

“Rev. Dr. W. F. Quillian entered the itinerant ministry when quite young. Before this time he had been a soldier in the Virginia army, and had passed through some of its bloodiest battles. I heard him in one of his sermons describe the night after the battle of Gettysburg—the dark and sulphurous cloud which hung over the bloody field; the groans of the wounded and the cries for water coming up from every side. But it was not long till the Confederacy collapsed; the Southern constellation went into a dark eclipse, and the banner which had so often floated in triumph was trailing in the dust. Returning back to the paternal home, he soon felt himself called to the higher and holier work of the Christian ministry. In this he embarked youth, heart and hope. He fights now under the banner of the

Prince of Peace, and has enlisted for the war. A man of strong convictions, of unswerving devotion, and making no compromise with wrong. Raised up amid the blessed influences of "piety at home," his life is an illustration of what he preaches. He has a good English education, with some knowledge of the classics. He graduated a few years ago from the medical department of the University of Georgia. Though pastor of one of the city churches at the time, yet he received the third honor in a large class of thirty-seven. For several years he was presiding elder of the Dalton district.

"He is this year stationed at the First Church, Rome. He preaches with unction and power. He preaches to do good—to save himself and others. It is no dry, metaphysical discourse. It is true he has method and plan, but his logic is aflame, his thoughts breathe and burn. He gathers his inspiration from the noblest of all themes, for he preaches a gospel that has in it a redeeming Christ and the baptism of the Holy Ghost. He had a spell of sickness the present year which caused his numerous relatives and friends much uneasiness. But he has rallied again, the shadow has gone back upon the face of the dial and he is now engaged in his "loved employ." His star is in the ascendant, fields of knowledge and of usefulness lie out invitingly before him. Consecrated in life, his heart is engaged in the one work with a faith that looks to present results, and in its sweep into the infinitudes, takes in the blessed recompense of the reward.

Beautiful Easter Service in Madison.

(From *The Atlanta Constitution*, April 7, 1899.)

The Methodist Church was superbly decorated with hothouse plants, ferns and flowers. The services began with a flute solo, "The Sentinel," Watson—B. A. Warlick.

After reading a lesson of the resurrection, the choir sang a voluntary anthem, "Welcome, Happy Morning," Schruc. The congregation, with the choir, then sang "All Hail the Power of Jesus' Name."

Dr. W F Quillian announced as his text, "He is risen from the dead," Matthew 28:7.

For forty minutes Dr. Quillian preached as few men can preach. The subject was old, but this happy occasion, with our large Methodist Church packed with an appreciative audience, the Doctor seemed to catch the beauties in the sunshine, in the growing flowers, in the expression of the attentive audience, and in the splendid music which had been rendered. He gave the most beautiful exposition of this text ever heard here.

In writing the history of First Church, Rome, during the pastorate of Dr. Quillian, 1889 Mrs. Allie Camp McClure wrote the following:

The present pastor, Rev. William Fletcher Quillian, belongs to a family noted in Georgia Methodism. For the past hundred years the Quillians have been represented in the Georgia Methodist Conference. They have shouted at Methodist campmeetings, preached at Methodist revivals, exhorted in

Methodist prayer-meetings, sung in Methodist Sunday-schools, officiated at Methodist weddings and devoured untold numbers of Methodist (fore-ordained?) fried chicken. In establishing church and State the Quillians have formed an active element during all these years. Dr. Quillian was born August 7, 1843. He was reared in a pious family circle, where God and truth and right were always uppermost. When only six years of age he joined the grand army of Methodists, among whom in this State he has been a diligent laborer since manhood. At eighteen years of age brave, strong and hopeful, he left Georgia for the army in Virginia. He fought valiantly for three years, a soldier loyal to the South and obedient to her commands. He was wounded in battle May 6, 1864. Upon returning home he attended school and taught until the winter of 1867. He joined the North Georgia Conference at twenty-four years of age.

He has been a faithful, active servant of Christ in ministerial work for twenty-three years. For ten years he filled circuit appointments, for three years was Presiding Elder, and for nine years has been on regular station work. He graduated with the degree of M.D., from the University of Georgia, taking third honor in a class of thirty-seven.

In May, 1873, Dr. Quillian was most happily wedded to Miss Lucy Vail, of Elberton, Ga. Rarely does one meet with a woman so well capacitated for the difficult position of a preacher's wife. Wherever his home has been, this lovely Christian woman has won the hearts of his flock. Gentle, womanly, brave and true, she is our ideal preacher's wife;

ever an inspiration and help. During his entire ministry, Dr. Quillian has received into the church more than two thousand persons. For many years, indeed, until his attack of typhoid fever last year, he did pastoral work during the day and studied until 12 or 1 o'clock every night. Despite a delicate constitution he does a large amount of work. As an appreciation of Dr. Quillian's labors his church last year tendered him a trip to Europe.

He spent August and September visiting in England, Scotland, Ireland, France, Belgium and Holland. He returned greatly improved in health, and has filled the pulpit of the First Methodist Church with marked ability. Dr. Quillian has been very efficient in the past, and the future is full of promise in its harvest of souls.

(From *Rome Tribune*, Aug. 28, 1891.)

The congregations at this church Sunday morning and evening, listened to two of the most powerful sermons that have been preached in the Methodist Church in a long time.

In the opening services of the morning hour, Dr. Quillian announced to the congregation that he had been disappointed in that Dr. Kendall, his predecessor, was unable to be present and preach as he had hoped to have him do. Dr. Quillian's text was selected from Exodus 3:31, "And Moses said, I will now turn aside and see this great sight, why the bush is not burnt."

This discourse was an exposition of the call of Moses to the great life work, for which God had pre-

served him in such a peculiar manner, from his birth up to the hour when he stood and looked with wonder upon the strange phenomena before him. The edict had gone forth from the wicked Egyptian king, to slay all male children of the Hebrews; and the fond mother in her sadness and dismay had hid him away in the flags upon the river's brink.

In his subsequent rescue and adoption by the king's daughter, who gave him back (unwittingly) into his mother's keeping, the hand of God was plainly seen.

The man who was to lead his people from bondage, needed the teachings in the customs and the religion of his people; and the young and tender mind was left under the care and training of his mother.

He also needed to know the customs and manners of the court, and government of a great nation; and his familiarity with all these by virtue of his relation to the king's daughter fitted him to become a ruler of men. There was yet another great requisite in the character of this man, that of obedience and humility, and at the age of forty he became an exile and a wanderer and forty years a keeper of flocks in the wilderness under the direction of a master.

Thus at the age of eighty, the preparation is complete; and God calls him to the great work of forty years for which it had required eighty years to prepare him.

The practical application to the Christian life of to-day was clear and grand. He spoke of Moses' last day, when he stood upon Horeb's brow, looking

away across the vista upon the land into which (although he could not go with his people), yet if he must take a last look and then turn aside and die, he was honored even in that hour, with the inhabitants of heaven for his pall bearers.

In closing the preacher said: "If I am not permitted, like Joshua, to lead a great host across the Jordan, I want at least when the hour of death comes, and loving hands can no longer minister to my wants, when forms and faces of loved ones fade from my vision, and I no longer hear the sweet music of earth, like Moses, to catch a glimpse of the other shore; and as my feet go down into the Jordan of death, that a ray of glory from the great white throne may light up the dark waters before me."

The evening sermon was a continuation of the subject discussed at the morning hour, and was an appeal to Christians upon their duty in leading the world out of sin unto salvation.

The faithful minister was aglow with his subject, and filled with the spirit; and as he appealed to fathers and mothers to save their sons from the haunts of sin and the pitfalls of satan, many were moved to tears; and at the close hundreds gave their hands to him in token of their determination to work for the salvation of the straying ones.

(From the *Cartersville News*.)

Following is a synopsis of the sermon of Dr. Quillian, preached at the Methodist Church last Sunday:

Text: Eph. 2:18: "For through him we both have access by one Spirit unto the Father."

Subject: The object, the end of human life—The mode and means of attainment as seen from the Bible standpoint.

The word "both" refers to the preceding verse: "To you which were afar off, and to them that were nigh," and means both Jews and Gentiles. Therefore the whole world is included, for all outside the Jewish nation were called Gentiles.

The beauty and glory of Christianity is found in its unity, its oneness. Its oneness of purpose, its oneness of method, its oneness of power. One purpose, method, power, a Trinity in unity. "The Trinity of Father, Son and Holy Ghost, is our gospel." "By this gospel we look for salvation." "It is a gospel to be used, to be believed in, and to be lived by."

I am not here to-day to analyze—to unfold the mysteries of the doctrine of the Trinity. I do not understand it in all the scope of its application. The subject is too vast—"Such knowledge is too wonderful for me. It is high, I can not attain unto it," no more than I can sweep up the milky-way with the unassisted eye and resolve its nebulae into stars, and system, and blazing suns. Yet we can see some stars and walk in the light of the sun.

"The doctrine of the Trinity is what we know of God," or can know. It is not a description of Deity; for, what there is in God back of all-power of human knowledge, who can tell? The power of divine revelation is limited by human capacity to receive it. God's power reveals itself to our fear, his kindness

to our love, his wisdom to our intelligence; but these are but parts of his nature.

We know God as our Creator, Redeemer, Sanctifier: but what lies beyond that we do not know. But we do know that God is one God. This is the idea of the text. "Through Christ Jesus we all have access by one spirit unto the Father." Paul was dwelling upon his favorite theme—Salvation unto the Father through Jesus, by the spirit.

I have spent my life trying to analyze this great question. Twenty years ago I preached a sermon on the text: "As by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life."—Rom. 5:18. In that sermon I declared there were two salvations: 1. From sin to holiness. 2. From earth to heaven. And three justifications: 1. Infants without repentance or faith. 2. Just responsibilities—by faith without repentance. 3. The wilful sinners—through repentance and faith.

Twenty years of earnest thought has confirmed me that I was right as to distinctions, but wrong as to the divisions. Those distinctions are but degrees of one justification and one salvation. Salvation is all one, yet end, method, and power are clearly seen. Trinity in unity.

"The perfection of an act consists in the elevation and the harmony of these three elements, its end, its method, and its power."

1. The end, the object of salvation is to bring

the world unto the Father, not physically, like horses herded together ; not so much into that closer relationship found among those who follow the same vocation, or bound in brotherhoods, orders, circles, or sets, but come unto the Father in thought, come to see truth—moral truth from the Bible standpoint.

2. Come unto the Father in character. Be like Him. "The kingdom of God is within you." "The kingdom of God is not meat and drink, but righteousness and peace, and joy, in the Holy Ghost." Jesus at the last Supper, knowing that He came from God and went to God, took a towel and washed the disciples' feet.

Everything returns to its source. The body is made of dust, and to dust it returns ; but the spirit unto God who gave it. The trouble with this old world is, most of us live as if we were made by—came from—society, or commerce, and to society, commerce, we seek to return. Pleasure or business is the end, the object of human effort.

In the text you and I are called unto the true end of life, unto the Father.

To reach this the highest ideal of human life there is but one way—through Jesus. "I am the way."

"There is none other name under heaven given among men whereby we must be saved."

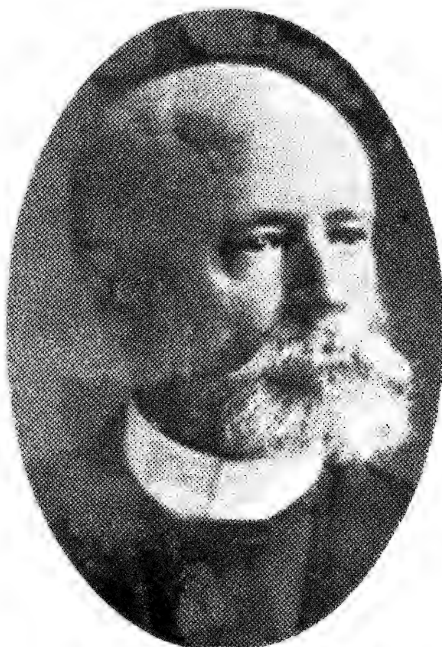
The great gulf between sin and holiness is bridged. From the heaven-side of this dark gulf the bridge sprang spanning the chasm—"God so loved the

world"—and is firmly imbedded in both sides. Jesus is both the son of God and the son of man. He is both human and divine. In himself he has brought earth and heaven together. Through Him we all have access unto the Father.

But we come unto Him by the Holy Ghost. By His divine power the world is lifted out of darkness into light.



BISHOP C. B. GALLOWAY.
First Lecturer.



REV. J. W. BUCKLEY, D. D.
Third Lecturer.



BISHOP E. R. HENDRIX.
Second Lecturer.



BISHOP W. A. CANDLER.
President of Emory College when the
Quillian Lectureship was founded.

The Quillian Lectureship at Emory College.

On June 4, 1897, Bishop Candler, then president of Emory College, received the following letter from Dr. Quillian, relative to founding a lectureship at that institution.

To the Board of Trustees of Emory College:

Desiring to promote the cause of Christian education and to advance the theological literature of Methodism, and believing that I can most effectively do this by laying the foundation of a lectureship at the college of my church, located at Oxford, Ga., I give to Emory College fifty shares of \$10 each, of the capital stock of the "Country Bank Stock Security Company" (estimated to be worth \$550, that amount I paid for same), to be held or sold and re-invested by the Board of Trustees, for the purpose of founding a lectureship on the following conditions and plan:

1. This sum, together with any other amounts which may be given by myself or others for this purpose, shall be safely invested and the interest added to the principal until the sum of \$3,000 shall have been reached.

But one course of the lectures may be provided for at an earlier date by special donation, provided no part of the principal of this fund shall be thus used.

2. Thereafter the interest, together with any appropriations made to this fund from other sources, shall be used for the maintenance of a lectureship in Emory College.

The lecturer shall be elected by the Board of Trustees upon the nomination of the faculty, three names being submitted in nomination from among the ministers of the Methodist Episcopal Churches in the United States, provided, however, that in case this fund eventually yields an income of sufficient amount to secure the services of a Methodist from any other part of the world, such person shall not be ineligible by reason of his residence.

The lecturer shall be at liberty to choose his own subject or subjects within the range of apologetical, doctrinal, exegetical, pastoral or historical theology.

Upon the subject thus chosen he shall deliver a course of lectures (not less than six), before the faculty and students of Emory College at such time and place as the authorities of the college may designate.

When delivered the manuscripts of the lectures shall become the property of Emory College, and such profits as may arise from the publication of them shall be added to this fund, provided, however, if the principal sum of this fund shall ever reach \$25,000 said profits shall thereafter be added to the general endowment of the college.

3. This I do for the glory of God, and as the beginning of what I hope in time will grow to large proportions through the liberality of others desiring to promote the same ends which I have in view, and in laying this foundation stone in this fund I invite benevolently disposed people to consider the immense good which has been accomplished by the "Bampton

Lectures" at Oxford University, and the "Cunningham Lectures" of the Free Church College in Edinburgh.

W F. QUILLIAN.

In reply to the letter of Dr. Quillian to the Board of Trustees of Emory College, Dr. Candler wrote the following:

OXFORD, GA., June 22, 1897.

My Dear Brother: Your generous proposition is in hand. I will lay it before the executive committee on next Monday, and when they have formally acted, publication will be made. I believe this is the beginning of a great foundation. Out of a gift less in amount and I am sure no more surely consecrated, Rev. John Harvard laid the foundation of Harvard College.

God bless you and establish this work of your hands. With love to you and all yours, I am,

Yours affectionately,

W A. CANDLER.

The following is a copy of a letter written by Rev. James W. Lee to Dr. Candler, president of Emory College, in reference to the gift of Dr. Quillian in founding the Quillian Lectureship. Dr. Candler, in a letter to Dr. Quillian, inclosed the letter of Dr. Lee, with the statement: "his expression is a fair sample of the expressions which I hear on all sides about your generous gift:"

3960 BELLE AVE., ST. LOUIS, July 2, 1897

My. Dear Warren: I congratulate you and the college from the depths of my heart, thank God for

the gift of Dr. W F Quillian. All in all, nothing bigger has happened in Georgia in recent years than the making of that gift. It will bring forth results. God is in it. I am sorry that I do not cry as easily as I used to. But when I thought of a poor Methodist preacher living on a small salary, and gaining his education mainly by his own efforts, setting aside over five hundred dollars to establish a lectureship after the style of the Bampton Lectureship at the University of Oxford, I confess the thing was more than I could stand, I could not help crying, and really I want to cry now every time I think about it. God bless Brother Quillian a thousand times and the dear old conference in which such men grow.

Between you and me, if things go well with me toward the winding up of the year, I want to give the same amount as Bro. Quillian for his lectureship. I almost take it that I am doing wrong, committing a sin, as an Emory College man, if I stand by and see one who never had the advantages of a college, do what Quillian has done. The thing is beautiful.

Affectionately,

JAMES W. LEE.

Up to the time of Dr. Quillian's death there had been three series of lectures delivered, the first in the spring of 1898, on "Christianity and the American Commonwealth," by Bishop C. B. Galloway; the second, in the spring of 1903, on "The Personality of the Holy Spirit," by Bishop E. R. Hendrix; and the third, in the spring of 1905, on "The Fundamentals and Their Contrasts," by Dr. J. W. Buckley.

It was the privilege of Dr. Quillian to be present at each of these series, opening each with prayer, the last being delivered in the same year as his death.

Bishop C. B. Galloway, First Lecturer.

The following was taken from *The Wesleyan Christian Advocate*, in reference to the course of lectures delivered by Bishop Galloway:

Bishop Galloway delivered the first course of lectures under the Quillian foundation, last week, at Emory College. The friends of the college and of Bishop Galloway were expecting a series of lectures of high order and of such nature as would be instructive and helpful in no ordinary degree. They were not only not disappointed, but their high appreciation of the noble lecturer was largely augmented by hearing the course which he delivered in such a masterly way.

There was a range of thought, a penetration into truth, a discrimination in application, and a rich flow of diction or expression which gave the work of the speaker high distinction and created impressions of great enthusiasm.

The selection of his general theme, the subdivisions of that theme, were most fortunate and appropriate to the times.

The influence of religion on governments and the influence of Christianity on the formation of the American government give topics for the most profound and profitable thought, and should, above all other national interests, receive the consideration of everyone who has any concern for the stability and prosperity of our nation. These considerations lie,

or should lie, at the foundation of all plans for inaugurating or perpetuating any government.

Great good can be done by putting this lectureship on a firmer basis. This can only be done by contributing to the fund which is not yet large enough to accomplish the end in view. We know of no better investment for any one who wants large dividends of satisfaction and usefulness. Think of the matter, and take into your thought the fact that dividends of money are not always reliable means of happiness, while those of the consciousness of having done good and of having been helpful to others, never fail.

At the conclusion of the series Prof. Dickey* of the chair of History in a brief but graceful speech submitted the following resolutions, which were adopted by a unanimous rising vote:*

“WHEREAS, Bishop C. B. Galloway, upon invitation of the trustees of Emory College, has delivered the first series of lectures upon the Quillian foundation; and

“WHEREAS, The lecturer has made a most valuable contribution to the religious and historical literature of our age, and, by his unsurpassed eloquence and forceful logic, quickened our patriotism, enlightened our minds, and deepened our devotion to Almighty God, therefore be it

“*Resolved*, That we, the faculty and students of Emory College, and the citizens of Oxford and Covington, express to Bishop Galloway our fervent ap-

*Dr. Dickey is now president of the college, having been chosen to succeed Dr. Chas. E. Dowman (resigned) in the fall of 1902.

preciation of his eloquent, patriotic and Christian lectures.”

Dr. Quillian was present during the delivery of the series, and in the beginning of the first lecture, Bishop Galloway took occasion to express his high appreciation of the ecclesiastical statesmanship and wise beneficence displayed by the worthy founder.

“Similar foundations in the great universities of Europe and America,” continued the speaker, “have become thrones of power, and have already made valuable contributions to the literature of Christian doctrine and apologetics. It gave me great joy, therefore, to hear that a lectureship had been established in this college, and my hope is that it may rank with others as a place of authority in high scholarship and Christian culture.”

The following article about the lectures of Bishop Galloway appeared in *The Atlanta Journal*:

Emory College, Oxford, Ga., March 23 (Special). —This is indeed a week of lectures in Oxford. Dr. E. E. Hoss, of Nashville, yesterday began a series of lectures that, though intended primarily for the theological students, are highly instructive and enjoyable to everyone, regardless of what is or may be their vocation. Dr. Hoss, though editor of *The Christian Advocate*, holds a chair as lecturer in the college here, and this is the fourth year he has visited Emory in this capacity. The old students and the citizens of the town are glad to welcome him again in their midst.

Dr. Candler, Emory's president, at the conclusion of the lecture by Dr. Hoss, made a few remarks, wel-

coming to the college a number of ministers of the Methodist Church, who are visiting Oxford to get the benefit of this week's lectures. In connection with the Bible course here, Dr. Candler is this week delivering to the senior class a number of lectures on certain of the Epistles of Paul. The visiting ministers also attend these.

The two preceding series are being given in Seney hall and in connection with the regular college work, though the public are invited, and many have availed themselves of the invitation. But the lecture of Bishop Charles B. Galloway, at the church last night, marks the beginning of a new era in the history of Emory college, for it was the first given, out of the funds of the Quillian foundation. Rev. W F Quillian last spring gave to the college a sum to be devoted to the bringing of instructive lecturers to Emory every year. This donation, though small, formed the nucleus of a fund to which the trustees and alumni of the college have added, and which has now assumed such proportions as to warrant the trustees in bringing Bishop Galloway as the first of a line of lecturers, who shall come from year to year as long as the college exists. The plan is to publish the series delivered each year and add to the amount now on hand, the profit thus derived, together with such donations as may be made from time to time. In this way it is hoped to at least replace the amount expended each year for a lecturer, if not to increase the fund. The trustees of the college have denominated this fund "the Quillian foundation," in honor of the founder. The lectures are delivered at the church, which is used by the college

on all public occasions, and no admission is charged.

The subject of the present series by Bishop Galloway is "The Influence of Christianity in the Formation of the American Commonwealth," and the particular topic for last night's lecture was "Religion and Civil Government."

The Atlanta Constitution had the following to say about the published volume of lectures:

One of the latest contributions to the religious literature of the day is the volume which contains the first series of lectures delivered by Bishop Charles B. Galloway, D.D., LL.D., of the Methodist Church, South, before the students of Emory College under the auspices of the Quillian endowment. This volume is entitled "Christianity and the American Commonwealth," and under the comprehensive designation which it thus bears, he discusses the intimate relations which exist at the present time and which have always existed between Christianity and our national life despite the fact that since the foundation of our government, church and state have been constitutionally separate and distinct. We can undertake at this time no better analysis of the book than merely to give the subjects discussed in each one of its component lectures, which are: 1. "Religion and Civil Government." 2. "The Christian Coming and Character of the Early Colonists." 3. "The Christian Institutions and Laws of the Colonists." 4. "Christianity and the Nation." 5. "Christian Education in the American Commonwealth." Thus Bishop Galloway goes back to the early days of the original emigrants to this country

and traces the influence of Christianity upon our national life from that time down to the present. Each lecture discloses the profound research for which Bishop Galloway is distinguished and is, moreover, clothed in purest diction, making it delightfully interesting to the average reader as well as to the religious student.

With respect to the Quillian endowment, which is responsible for this initial publication and which will add to it yearly others of the character, it may be stated that on June 4, 1897, Rev. W. F. Quillian, of this State, donated to Emory College the sum of \$550, as the nucleus of a fund to be devoted to the establishment of a lecture course at that institution, the purpose of the divine in making this gift being not only to stimulate and encourage religious thought, but also to preserve in permanent shape the lectures delivered each year, thus materially enriching the religious literature of the day. His idea was derived from the lecture establishments of England, which have greatly multiplied in number during the past one hundred years and which have been productive of some of the richest volumes bearing upon religious subjects to be found to-day in the world's great libraries. If the subsequent volumes published under the auspices of the Quillian endowment come up to the high standard of the one under review there can be no doubt of the fact that it will prove one of the most beneficent establishments of the kind ever started in this country and that vast measures of good will result from it in its effect upon the religious life of the South.

Bishop E. R. Hendrix, Second Lecturer.

Dr. W. C. Lovett, wrote the following in the *Wesleyan Christian Advocate* of April 20, 1903, concerning the second course of lectures, delivered by Bishop Hendrix:

Of the lectures another will write more fully. This I say: It was enough to make one almost envy the gratification of Dr. W. F. Quillian, to whose generous, consecrated purse we all owe the Quillian foundation at Emory. Wise man! He knew what to do with money, and we all will reap the fruit of his wisdom. The lectures of Bishop Hendrix were carefully prepared, well written, and will make a valuable contribution to the literature of our church.

(From *Wesleyan Christian Advocate*, May 7, 1903.)

Each evening Bishop E. R. Hendrix delivered one of the Quillian lectures. Those who are familiar with the lecturer's habits of study expected a carefully prepared exposition of our Methodist doctrine on the great theme of "The Personality of the Holy Spirit." They were not disappointed. As was to be expected, those unused to close thinking found it hard readily to follow the course of the arguments made use of by this cultured Christian student.

It is a cause of congratulation, therefore, that the lectures are to appear in book form. There is sure to be an immediate and wide-spread demand throughout our church and among Christian thinkers generally for a volume on a subject which has not had adequate treatment at the hands of Arminian theologians. The reader will easily follow the clear and compact statements of our great Bishop.

(From the *Wesleyan Christian Advocate*, April 30, 1903.)

Dr. W. F. Quillian, our pastor at Gainesville, gave us a call last week on his way to Oxford to be present during Quillian week.

To the liberality of Dr. Quillian the Methodists of Georgia owe the wise and helpful foundation of the Quillian lecture course at Emory. His generous purse started this great movement.

Dr. J. W. Buckley, Third Lecturer.

The *Wesleyan Christian Advocate* of March 30, 1905, had the following to say about the lectures delivered by Dr. Buckley, under the title:

THE QUILLIAN LECTURES AT EMORY.

It must be an immeasurable comfort to Dr. W. F. Quillian, of the North Georgia Conference, that under the blessing of God, and the grace of Jesus Christ in his heart, he has been privileged to found at Emory College what is known as "The Quillian Lecture Course of Emory College."

It is a blessed experience when a man by the grace of God in Christ Jesus is lifted in his sympathies out of himself, and has at his command means to make his unselfish spirit effective in the enlightening and uplifting of men.

The last course of lectures has just been delivered by Dr. J. W. Buckley, editor of the *Christian Advocate*. The lectures were notable, and worthy the college in whose interests they were prepared and delivered.

Dr. Buckley chose for his theme, "The Funda-



GROUP OF MINISTERS.

Taken at Emory College during The Buckley Lectures, in the Spring of 1905. Dr. J. W. Buckley, President James E. Dickey, Drs. I. S. Hopkins and Charles E. Dowman, former Presidents of Emory College, and Dr. W. F. Quillian, seen in the bottom row.

mentals and Their Contrasts." We could only hear one of these lectures, the first one. That was a strong and notable lecture. It was marked by a careful and wide research and parts of it was characterized by a power of analysis rarely heard from a platform, or read in print.

It was a regret to us that a man of such platform ability as Dr. Buckley, and one who does not believe in slavery to a manuscript, was hampered by so much as by even a partial clinging to his written form of expression and argument.

President Dickey is to be congratulated on having secured so distinguished a gentleman as Dr. Buckley for the Quillian lecturer this year, and Southern Methodism is to be congratulated on the access they will have to these lectures in book form. They represent the maturest thought of Dr. Buckley. He took time and labor to prepare them and stated that his purpose is to make the Quillian lectures for 1905 his masterpiece of work.

The *Wesleyan Christian Advocate* published the following in reference to the published volume of the series of lectures delivered by Dr. Buckley on "The Fundamentals and Their Contrasts:"

The above volume bearing the imprimatur of the Publishing House of the Methodist Episcopal Church, South, came to our desk last week, and we at once began to read, and continued until the last page of the book was finished.

Having heard Dr. Buckley deliver, in the chapel at Oxford, last year, the first two of the six lectures

of this volume, we decided then that he intended to make the series the expression of his best effort for the college and the cause of truth—really the great work of his life. A careful reading convinces us that the gifted and versatile editor of *The Christian* (New York) *Advocate* has put into these lectures some of the very best work of his life.

In the selection of his theme he shows a wise appreciation of the needs of our times, and in his method of discussion he at once furnishes an abundance of information, and gives a sense of relief in his defense of the truths that are fundamental in Christianity. It is a book our preachers and thoughtful laymen will need to read, and by which their faith will be strengthened and their zeal for the truth inspired.

“The Fundamentals and their Contrasts” is the third of the series of lectures delivered on the Quillian foundation at Emory College—the first having been by Bishop Galloway, the second by Bishop Hendrix, and the third by Dr. Buckley. These lectures, now in permanent book form, indicate the far-seeing wisdom of the now ascended Rev. Wm. F. Quillian,* whose unselfish love of his fellow-men led him to give the money that made possible this admirable and useful series of discussions in the defense of the Christian religion. And this generous gift on the part of a Methodist itinerant preacher should spring the Southern Methodists to the purchase of these books by the thousands of copies.

*Dr. Quillian was present and heard Dr. Buckley deliver the series of lectures, but his death occurred before the published volume came from the press.

Especially do we commend these books, all of them, to the attention and careful reading of our younger brethren in the ministry. Now when so much is being said under the claim of superior scholarship and advanced knowledge that tends to undermine faith in truths once held as basal in our Christianity, it is worth while to follow men whose reading, scholarship, experience and observation show what is really fundamental, and by what soundness of reasoning it is maintained.

We wish for the Quillian Lectures for 1905 an unprecedented sale, because of their high merit, and also for the sake of the "dear old college."

IN MEMORIAM

FUNERAL SERVICES
TRIBUTES, LETTERS
AND TELEGRAMS



FLORAL OFFERINGS.

In Memoriam.

The *Dalton Argus* announced the death of Dr. Quillian as follows:

Rev. W. F. Quillian, pastor of the First Methodist Church of Dalton, died Wednesday morning at the home of his daughter, Mrs. John W Jones, in Cartersville.

Dr. Quillian's health has been declining for some time, and he went to Cartersville in the hope of improvement from the change, but the breakdown was too far gone. He was a member of a family that has furnished a great number of preachers, and was once presiding elder of the Dalton district. He had been a member of the North Georgia Conference for thirty-eight years.

Dr. Quillian was greatly beloved by the members of his church and the public generally, and the news of his death was received with sadness. In his death Southern Methodism has lost one of its strongest pillars. His death was generally regretted throughout the State.

The services were conducted in Cartersville by Bishop Warren A. Candler, assisted by Rev. George W. Duval, the local Methodist minister.

The following appeared in *The Augusta Chronicle*:

Rev. W F. Quillian died yesterday morning at 1:50 o'clock, in Cartersville, Ga., at the home of his daughter, Mrs. John William Jones, in the sixty-second year of his age. The funeral will occur in Cartersville this afternoon.

This announcement will be received with much sorrow in Augusta. Rev. Mr. Quillian was dearly beloved in this city. His name is spoken with reverence in many homes here. He was a man of deep piety, a minister of much learning and an eloquent, earnest and untiring worker in the cause of Christ.

He was connected by blood and marriage with several Augusta families. His wife was Miss Lula Vail, of Elberton, Ga. Dr. R. L. Henry and Mr. William F. Parks, of Augusta, are his relatives. Rev. Henry M. Quillian, pastor of Broadway Methodist Church, is his double first cousin. Telegrams to these gentlemen announcing the death were received yesterday.

His Work in Augusta.

Rev. Mr. Quillian entered the ministry thirty-eight years ago. He has filled almost every post of importance in the North Georgia Conference. He was presiding elder of the Dalton district at the time of his death.

In 1882-3 he was pastor of Asbury Church, in Augusta. He was returned to Augusta (St. James) in 1892-3. He was so devoted to his work and did so much in the service to which he was consecrated that he won, and, retained until his death, the warmest affection and commendation of all Augustans with whom he came in contact.

He wrote late in August to Rev. Henry M. Quillian that he believed he was on the verge of complete nervous prostration. It was about this time that he left his work at Dalton to seek health and return of strength in Cartersville. But it appears that a gene-

ral breakdown of his system had set in. Medical science and loving, tender care contributed in endeavor to improve him, but without avail.

Prominent Georgia Family.

The Quillians are a prominent Georgia family. Dr. A. C. Quillian, formerly of Augusta, now of Athens, Ga.; Rev. J. W. Quillian, of Elberton, Ga., and Dr. H. P. Quillian, of Commerce, Ga., are Rev. Mr. Quillian's surviving brothers. Mrs. Lonnie Finger, of Gainesville, is his sister. His mother, aged 85, also survives him. She makes her home with Mrs. Finger.

Of his children there survive him Mrs. John William Jones, of Cartersville, Ga.; Dr. W. Earl Quillian, of Atlanta, Ga.; Mr. Lamar Quillian, of Nashville, Tenn.; Rev. W. F. Quillian, Jr., president of Warthen College, Wrightsville, Ga.; and Prof. Garnett W. Quillian, of the faculty of the same college.

Rev. Mr. Quillian was the founder of the Quillian lecture course at Emory College.

The *North Georgia Citizen*, in speaking of the death of Dr. Quillian, said:

Rev. W. F. Quillian is dead.

The end came early this morning in Cartersville, Ga.

Dr. Quillian was pastor of Dalton First Methodist Church. He was stricken with a sort of paralysis about three months ago and had to give up active work. He went to Cartersville to the home of his daughter, Mrs. J. W. Jones, where he was when

the sad end came. Dr. Quillian had a brilliant mind, was a fine orator, a beautiful Christian, made a heroic soldier and everybody loved him. He had long been in the service of his Master, and there can be no doubt of his eternal reward. No arrangements had been made for the funeral. *The Citizen* mourns his loss.

The Cartersville paper published the following account of the funeral services of Dr. Quillian:

The funeral services held over the remains of Dr. W. F. Quillian, at the Baptist Church in Cartersville last Thursday afternoon were largely attended and deeply interesting. It was first planned to have the funeral at the Presbyterian Church, but it was decided the building would be too small to accommodate the audience and a change was made to the new Baptist Church, where the auditorium and Sunday-school room combined was ample for the great crowd that thronged the building.

It was a deeply interesting and impressive service. Rev. George W. Duval was in charge and gave direction to the funeral exercises. Mrs. George Aubrey was at the organ and the choir was composed of Mrs. Felton Jones, Mrs. Will Young and Prof. Berry. Rev. Ford McRee, presiding elder of Dalton district, read the first scripture lesson, and Rev. R. B. O. England, of Atlanta, the second. The choir sang "Lead Kindly Light," and Mr. Duval made an earnest, tender prayer.

Bishop W. A. Candler, of Atlanta, was then presented and delivered a brief funeral oration that was

couched in words of tender eloquence. It was evident that the Bishop spoke under a feeling of deep personal bereavement. He used as a text a passage from the Psalms, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men." The Bishop paid tribute to the sincere piety and genuine godliness of the deceased.

Bishop Candler was followed by Dr. Dickey, who spoke feelingly of the sweet home relations that always existed between Dr. Quillian and his family and the tender love he manifested for his children. He also spoke of his relations to Emory College and the great good now being accomplished through the lectureship he had endowed there. He said it was proving a perpetual fountain of blessings to the young men of Georgia.

Dr. Dickey was followed by Rev. M. J. Cofer, who spoke from an overflowing heart and with streaming eyes. His words were broken by sobs and he was scarcely able to control his feelings. It was a touching scene that was presented as Dr. Cofer, himself growing gray, stood up and shed honest tears of manly sorrow over the remains of the friend he loved.

It was a funeral service long to be remembered and one that carried useful lessons to the living.

Just preceding the funeral exercises at the church, there occurred at the home of Mr. John Willie Jones, where Dr. Quillian had died and where his remains were coffined, a most touching and beautiful christening service, conducted by Bishop Candler at the head of Dr. Quillian's casket. Two babies, Osborn Lamar Quillian, Jr., and Sarah Elizabeth

Jones, grandchildren of the deceased, who were to have been christened by him in a few days, if he had lived, were brought in and the christening service was tenderly performed by the Bishop amid the beautiful floral offerings sent in memory of Dr. Quillian. Those who witnessed this service were deeply moved and will never forget the sweetness and solemnity of the occasion.

(From *The Atlanta Constitution*.)

The funeral of Dr. W. F. Quillian, who died at the residence of his daughter, Mrs. John Willie Jones, in Cartersville, this morning, will occur Thursday afternoon at 2:30 o'clock.

Dr. Quillian had been in failing health for some time, but his death was hardly expected and came as a surprise to his family and friends. The immediate cause of his death was a congestive chill that struck him Tuesday night.

Dr. Quillian was sixty-two years old, and had been in the ministry thirty-nine years. He was one of the great preachers of the Methodist Church, and had filled the best pastorates in the State. His last charge was at Dalton, which he gave up on account of failing health.

Dr. Quillian leaves a wife and five children surviving him. His children are Mrs. John Willie Jones, of Cartersville; Dr. W. E. Quillian, of Atlanta; O. L. Quillian, of Nashville, and Professors W. F. Quillian, Jr., and Garnett W. Quillian, of Wrightsville, Ga.

The funeral will occur Thursday afternoon at 2:30

o'clock, and will be held in the First Baptist Church of Cartersville. The Methodists are worshipping in the courthouse while their new church is under construction, and it was preferred to hold Dr. Quillian's funeral in a church. For that reason the services will occur in the Baptist Church. Bishop W. A. Candler will conduct the service, assisted by Rev. George W. Duval, the local pastor. In the death of Dr. Quillian, Georgia loses one of her great men and Southern Methodism one of her pillars of strength.

(From the *Nashville Advocate*, Nov. 9, 1905.)

Rev. W. F. Quillian, D.D., of the North Georgia Conference, died at the residence of his daughter, in Cartersville, Ga., on November 1. Some months ago he had been forced to give up his pastorate at Dalton, Ga., on account of declining health. Dr. Quillian was the founder of the Quillian Lectureship at Emory College, and had long been one of the leading members of his Conference, of which one of his sons is also a member. He died at the age of sixty-two.

Funeral Exercises.

After the first song, the Presiding Elder, Dr. Ford McRee, read the 90th Psalm.

After the second song, Rev. R. B. O. England read the second lesson from the fifteenth chapter of Corinthians, and then Rev. G. W. Duval prayed as follows:

We thank Thee, Father, this afternoon, that we

do not mourn as those who have no hope, and we come to Thee in the name of our Savior, and praise Thee that Thou hast blest our Brother all along through his life. We thank Thee for his life, his example, from day to day walking amongst his brethren, leading an unselfish and useful life, and we do bless and praise Thy name for his ministry, for the many souls that Thou didst give unto him. We thank Thee that Thou didst watch over and take care and save him all along the way, and when it came to the finish that there was light. We pray Thy blessings upon those that are left behind for just a little while. Be with her who has been with him for years; rejoicing with him, praying with him, living with him, working with him. God bless and comfort and sustain her. May the latter days of her life be bright on account of the continual presence of her Lord. We do pray Thy blessings upon each one of her children. It is never easy, Father, to part with our father or mother, but they know where he is, they know where he has gone. May Thy blessings so rest upon them that they may be able to follow him as he followed Thee. God bless each one of them; bless his brothers; pour out Thy Holy Spirit upon them. We pray Thee that Your blessings may rest upon his brothers in the ministry. That as his life was filled with Christ so may our lives be. Bless this congregation; those who may speak to us of him, and may Thy truth, Father, even here as we mourn, be so blessed of Thee that in the midst of death there may be light. God bless us and pour out Thy spirit upon us all, and save us, for Christ sake, Amen.

Bishop W. A. Candler then spoke as follows:

I feel that my place is more properly among the mourners than among the visitors who participate in this service. This was my friend, faithful and true through all these years, and if I am to speak at all I must speak under very much self restraint. Being absent from the State during this year, particularly these last two months, I was not informed that he was sick, and when I opened the paper, was shocked to see the announcement of his death, and my heart impulsively cried out in the words of the Psalm, which I will use as a text: "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men." For this was the chief, most conspicuous, and the noblest characteristic of his life. A thoroughly godly man. That means something more than mere worldly goodness. I suppose it is quite true that from the abundant numbers that belong to this world, that all may tend to some sort of elevation and goodness, but it is as far beneath those nobler things of godliness as the earth is beneath the shining stars of a better world. Godliness is that which draws its life from God, and takes its type from God, and the best possession a church and country can have is the godly, faithful man or woman that may be in our midst. Such are the saving salt in all ages of the world. I suppose on the outset of life most of us, through the inexperience of youth, come to be deluded by that which merely glitters, and perhaps appreciate what is called the intellectual faculties far more than we do goodness; but as the years go by, and we come to know more of what this world needs, and of what men live by,

the greatest thing in the universe at last, is the goodness that is founded on godliness. This he was, a thoroughly good man. Goodness that rested on faith, taking an account of the invisible things, and seeing God; a goodness that was absolutely faithful. I suppose in all this company here this afternoon, all of us knew him well; and if there had come to us any sort of suggestion of evil in his life, it would have met with a prompt denial without waiting to see him or think of it. He was never thought of in connection with anything that was not good. In thus magnifying his goodness, you will not understand that I depreciate his ability. He had very great ability, and if you will stop to consider his useful career, and remember all the facts that preceded his career, spending four years in the army, brought up in the foothills of the Blue Ridge Mountains of our own State; it was natural that he should have been deprived, in such a time, of the best educational advantages; but he had a taste for books and learning and the high subjects. So, coming out of the war he was licensed to preach, and the first time the North Georgia Conference met in the city of Atlanta, after the division of the old Georgia Conference, which occurred in Americus in 1866, this young man out of the army came up for appointment on trial, and now see what a career he lived afterwards, and the service he has rendered your church and your country. Received on trial,—was immediately appointed to the Lumpkin Circuit, a circuit lying around the town of Dahlonega, and the next year to Homer, and two years at Lincolnton, and then back to Homer, and then back to Dahlonega,

then two years on the Broad River Circuit, then two years in Carrollton, then three years at Payne's Chapel in Atlanta, now called Payne's Memorial; then two years at Lithonia, then two years at Augusta, three years on the Dalton Circuit, three years pastor of the First Church in Rome, then one year at LaGrange, then two years at St. James in Augusta, then here in this town of Cartersville, then back to LaGrange for two years more, then two years in Grace Church in the city of Atlanta, then two years in Madison, and two in Gainesville, and the past two years in the city of Dalton. What a variety of work there is in all those thirty-nine years! This man worked in the foothills of the Blue Ridge Mountains and in our largest cities. You think a man without mental ability, without reading and without study could have lived that career? But I direct your attention to a fact that is very remarkable. I have observed, both as a minister and in the relation I now sustain to the church, that very few men can return to the charges they have once served after a period of time, and be satisfactory. They change and the people change, and it's a great risk; but do you notice how often this man can go back to the places where he has been and was always welcomed and always effective? It takes force to do that. And nevertheless, whilst we see this token of force, persistent force, that has run through nearly two score years, a faithful and effective minister, and we recognize it as a manifestation of power, yet while he was among us we never stopped to think about his strong power, because we were constantly impressed that God was with him, a good man full of faith and the Holy Ghost.

There are more things I would like to direct your attention to, not for his honor or benefit, for he has passed away, but for our consideration. He came out of a genuine Christian home at a place called Leo, a sort of rural hamlet in White County. When I was presiding elder of that district I was often at that plain country home, and here on this occasion I should feel that I had fallen short of my duty to my people if I failed to call your attention to the fact that it is out of homes of that sort that come blessings to the church and to the country. And when we have more such homes as those we will have a better church and a better country, a place where all the centers of the Christian religion are brought to bear in the enforcement of duty, in the prohibition of that which is wrong. You may rejoice a great deal in your prosperity; you tear down the plain home and build a palace, and you think "See this great Babylon I have built," but I wish to say to you in my place you can get along without your palace, if you can have some plain Christian homes like this where men are born and nurtured according to the will of God. They enrich the church.

Like the older Methodist preachers, he went with the theological books of the church. Places where he staid at night he studied, and he came to be a theologian well furnished with God's work and studied to the last. Broad-minded, he had an intense interest in education. One of the closest intimacies that has been between my dear friend and myself has been in this great interest. While we were both stationed in the same city, once in the city of Atlanta, he at Payne's Chapel and I at the little Sixth

Church, and subsequently in the city of Augusta, we were both closely interested in this matter of education. I remember it was in the city of Dalton, at conference, he came to me and said "I have laid by several hundred dollars, I want to put it in some matter of importance to the church and country in the matter of education, and I have been thinking of founding a lectureship at Emory College. We conferred over it, and I told him how I thoroughly approved the idea that was in his mind, and we talked about the great lectureship at Oxford University in England, which the great John Bampton had founded over one hundred years ago and of how a volume came forth from there each year in defense of some great doctrine of the church. And so, out of the savings of a Methodist preacher's work, he laid down several hundred dollars for that lectureship. I do thank God for the broad mindedness of a man who had regard for the welfare of our country and our church, and I am glad that the three courses of lectures which have already been delivered at Emory, bear his name, and that his memory will stand through all the years as a godly, broad-minded and noble Christian man. He was a trustee of that institution, faithful to its interest always, looked after its prosperity, and constantly diligent in its service. Oh, when a man like this goes away, you may very well say "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men." For not out of the natural resources of the earth can you hope to have men of this sort; they are born, they come to us as the gift of God. We ministers as we stand here to-day have got a great

cause. Our brother was a faithful preacher who was not content to pass through the years without bringing souls to God. In one sense you might say an old-fashioned Methodist preacher: took his work where he came to it, did it faithfully and built up the church. I am here to say that this is the class of men who do the work of the world.

Another thing comes to me; our numbers seem to me to be falling short. It seems to me that we ministers who still survive ought to go back, if we have gotten away, to the old-fashioned things by which the church lives, and come closer to each other in the power and love of God.

There are many other things I might say, and those things cry for utterance, but other brethren are to speak, and if I were to say what is in my heart, utterance itself would break down. A good man, full of faith and the Holy Ghost, has lived among us a laborious and useful life, gone away to God, leaving us nothing behind to regret except that he is no more with us.

At the conclusion of the sermon by Bishop Candler, *Dr. Dickey spoke as follows:*

My brethren, I feel sure that I can not add anything to the splendid words spoken by our good Bishop. But, like him, I feel profoundly moved as I stand in your presence this afternoon. When the young men die, I am bereaved. When the old brethren go away from us I am doubly so. I am bound to the young men with ties of the present; I am bound to these older brethren by ties of the past. They were not only my friends, but the friends of

my father, and as one by one they pass away from me, I feel that the ties of this world are loosened, but thank God, the ties of the other world are strengthened. It is needless for me to say that our country has suffered a loss, the church and State, in the going away of our dear brother. Bishop Candler has told you how, in that period of our country, as a young Confederate soldier, he served his State; how his heart turned to the healing of men. I might dwell upon that. But as he came in closer touch with the great country, his heart turned to the ministry.

I have been intimately associated with him for the last fourteen years. I had known him in the conference, I have known him in my own home. I have had the pleasure of being in his. I have been associated with him on the board of trustees at Emory College for eight or ten years. Have been with him on the board of missions. I can at least state what has been said, that during all these relations he has been faithful and true. Our board of missions has suffered severely this year. Brother Quillian, like Brother Robinson, who has recently gone from us, was devoted to the work of the board. He was never too busy to be present at a meeting. He was never too weary to extend the session if necessary. His heart went out in tenderest solicitude to his brethren who were less fortunate than himself in the matter of appointments; he was always ready to minister to their wants. On the board he was patient and pains-taking and progressive. The interests of the board were always safe in his hands. He was always the honored guest of the college during the

lectures. He always opened those lectures with prayer. Those of us who survive will miss him. But the memory of a good man shall come upon us like ointment upon our heads.

I will not speak of his home life, only to say this: I was pained some time since when a young gentleman said to me that I could not appreciate the heart-breaking experience of one who had lived to feel that his father's faith and piety had grown weaker; that in his young boyhood he had regarded his father as an ideal man, and a good man, but after many years had grown upon his head, he had come to realize that his boyhood fancy was a mistake. I was speaking to the boys just before coming to the church. It can be said of this good man that his children were with him and near him up to the last hour of his being upon earth, and their trust and confidence in him and his faith only grew stronger all the while. A thoughtful man said to me that if Brother Quillian had done nothing but raise such a family of children as are his, that he had done the work of a lifetime.

Bishop Candler and I spoke about him as we came up on the train, and he asked me what I thought was his grandest characteristic. He said his conception of him was his goodness, and he has spoken to us along that line. I said to him "The thing which occurred to me was his gentleness and sweet spirit."

We frequently talked about conference matters. In all my association with Brother Quillian I do not remember ever to have heard him speak an unkind word. He could disagree with you in an argument without offending you.

Just one thing, my dear friends, I want to say of him, what, blessed by God, I trust my brethren may be able to say of me when I go away, I know no higher praise from mortal lips than this: He believed the scriptures, and was a faithful expounder of the same. God bless you.

At the conclusion of Dr. Dickey's talk, *the following words were spoken by Rev. M. J. Cofer:*

The character of Brother Quillian is the rich heritage of our common Christianity. While ever loyal in affection and faithful in service to his own church, he recognized the fact that Christianity is broader than any denomination.

Bishop Candler is correct in saying that he came of good stock: his mother and father, and grandmother and grandfather were among the best people of Georgia and loyal subjects in the kingdom of Christ.

Had Brother Quillian rendered no other service to his church and State than to bequeath to them his wife and children he could be entitled to rank as a great man.

He was not always fully understood nor thoroughly appreciated but he was ever true to the church and successful in his ministry.

The people of Dalton who knew him both as pastor and presiding elder, were so devotedly attached to him that they wished to retain him as their pastor when it was clear to him and to them that he had not physical strength for the work either in pulpit or pastorate.

His going away from us leaves a vacancy hard to fill, but his task is done and well done, and he has gone to his reward.

Bishop Candler then concluded the services at the grave in the Cartersville cemetery.

Memorial Services at Dalton.

The following account of the memorial meeting held by the parishioners and friends of Dr. Quillian, appeared in the *Dalton Citizen*, Nov. 16, 1905.

The First Methodist Church was crowded Sunday night by the members of that church and congregation, and other friends of the late beloved pastor, Rev. W. F. Quillian.

It was a memorial meeting in honor of Dr. Quillian's pastorate and a testimonial to the esteem in which he was held by the people of Dalton generally. His life was one of marked purity and his influence lives with this people.

A set of beautiful, true and touching resolutions were presented by Mrs. R. Lee Harlan, Dr. H. L. Erwin, Col. I. E. Shumate* and Miss Mattie Lee Huff, and were read by Miss Huff, and adopted by a rising vote.

Addresses were made by Rev. E. W. Way, of the First Presbyterian Church, Rev. C. L. Martin, of the First Baptist Church, Cols. R. J. McCamy and I. E. Shumate.

There were no services at the other churches in order that the friends of Dr. Quillian might be present.

*Col. Shumate, in the early part of September, 1907, went to join Dr. Quillian in the other world.

The memorial to the late Rev. W. F. Quillian, pastor of the First Methodist Church, was as follows:

Rev. W. F. Quillian, pastor of this church, 1904 and 1905, after a gradual decline in health and strength extending through several months, departed this life November 1, 1905, in the city of Cartersville, Ga., at the home of his daughter, Mrs. J. W. Jones.

To a large and appreciative audience assembled at his funeral services in the Baptist Church of that city, Bishop Warren A. Candler presented a beautiful and faithful picture of Dr. Quillian's most admirable character. This picture was so true that had it been published in Dalton without any personal reference, every intelligent man and woman in this city would have immediately recognized it as the portrait of our deceased pastor.

The salient features of that character were goodness, force, zeal, fidelity, tenderness and love. To natural and ethical goodness was added a supernatural quality which comes alone from an ingrafted spiritual union with the true vine, and is inspired and directed by the Divine Spirit—Godliness.

Dr. Quillian was a forceful man, starting in his ministry immediately after the War between the States, in which he served his country as loyally as he afterwards served his Lord, he rose by virtue of his intellectual and spiritual force, rapidly, from "hard mountain" circuits to such position in the estimation of his brethren that he was sent to, and acceptably and successfully served, many of the leading stations in his conference: as St. James, Au-

gusta; First Church, Rome; First Church, La Grange; Grace Church, Atlanta; First Church, Dalton; Madison, Gainesville and others of equal rank.

His was a long and varied ministry, extending through thirty-nine consecutive years.

With the easy dignity of a refined gentleman, and the spotless purity of a blameless ministry, he entered the hovel of the poor and the home of the opulent, leaving upon all the blessed influence of a holy life. When he passed away he was lamented by thousands in every part of the State.

The beautiful symmetry of his ministerial character was not marred by ambition or avarice. His ambition seemed to be to do all the good he could, and promote as best he could the kingdom. He took unsought whatever position the authorities of his church assigned him to, as a divinely directed appointment, and preached the Word with an intensity of zeal which was frequently too great a tax upon his physical strength, and always with signal success, leaving every church with the unqualified respect and confidence of all to whom he ministered, and with the sincere love of all with whom he had been intimately associated. "When his entire career is viewed, it will be found that its purity of purpose, elevation of aim, and persistent fidelity were such that all regret at his going away is excluded, except that which arises from a sense of deep bereavement."

This brief memorial expresses the estimation in which he was held by every member of his charge, and pictures him as he will be remembered by all of us.

Many beautiful expressions, appropriate to the departure of a good man who has spent a long life in doing good, can be found in prose and poetry, but none so beautiful or so comprehensive or so appropriate to our dear Brother Quillian's departure as this:

"After he had served his own generation, by the will of God he fell asleep." What a reposeful thought!

We tender our sincere sympathy to his aged mother, who survives him and lingers on the further verge of life amid the infirmities of extreme old age, and to our dear Sister Quillian in her unspeakable bereavement, and to their sons and daughter in their irreparable loss. They and we are cheered and comforted by the hope of a blessed reunion in the homeland, where no shadows fall.

Resolved, That suitable mention of this memorial be made upon our quarterly conference and Sunday-school records, and that a copy be sent to the family of the deceased, and a copy be furnished to our city papers for publication.

COL. I. E. SHUMATE, Chairman,
MRS. LEE HARLAN,
DR. H. L. ERWIN,
MATTIE LEE HUFF,
Committee.

The following set of resolutions from the Woman's Foreign and Home Mission Societies of the First Methodist Church, Dalton, Ga., were read and published in the Dalton papers:

When the summons, "Well done, thou good and

faithful servant, enter thou into the joy of thy Lord," came to Dr. W F Quillian, it took from this earthly home our beloved pastor. By his death our church has sustained a great loss and we, as members of his last pastorate, fully realize that loss; therefore, be it

Resolved, That we, members of the Woman's Foreign and Home Mission Societies of the First Methodist Church, Dalton, Ga., thank God for Dr. Quillian's stay among us and for the noble example of his life of truth, tenderness and love.

Resolved, That we mourn with his bereaved family and tender our heartfelt sympathy and love, praying that the all-wise God, whom he served so faithfully, may comfort and sustain them in this hour of trial.

Resolved, That in testimony of our love and veneration for our pastor and to aid, in some little degree, in perpetuating the memory of his virtues, these resolutions shall be spread upon our minutes and shall be printed in our town papers and the *Wesleyan*, also a copy be furnished the sorrowing family.

Life's race well run,
Life's work all done,
Life's crown well won,
Now comes rest.

MRS. W. A. ROBERTSON,
MRS. J. E. SANDERS,
MISS LAURA DENTON,

Committee from the Woman's Foreign Missionary Society.

MRS. J. W. BARRETT,
MRS. H. J. SMITH,
MRS. R. L. HARLAN,

Committee from the Woman's Home Missionary Society.

**Memoir Adopted by the Board of Trustees of
Emory College.**

The board of trustees of Emory College, in June, 1906, adopted the following memoir of Rev. W. F. Quillian:

Since the last annual meeting of this board, Rev. Wm. F. Quillian has passed to his reward. He was born August 7, 1843, in White County, Georgia, and entered into rest at Cartersville, Georgia, November 2, 1905. In his youth he entered the Confederate Army and served with courage and fidelity that characterized his whole life through the Civil War. The hard conditions of the country in the sixties shut him off from the education of the schools that he would have so much appreciated, but with a strong intellect and a high purpose, he made use of time and books in such manner that he was prepared for great usefulness in every sphere of life.

He responded to the call of God to the work of the ministry, and joined the North Georgia Conference in November, 1867. For thirty-eight years he did faithful service on circuits, stations and districts. His ministry was everywhere a blessing to the communities in which he labored, and was often marked by great revivals. His presence as a refined gentleman and a man of God, was an inspiration and a benediction in the homes of the people and in all the relations of life in which he came in contact with his fellowmen.

No one placed a higher estimate on Christian education. By his fine business capacity and self-denying purpose, he sent all of his children to be educated in the colleges of his church, and with a spirit of

liberality and far-sighted wisdom, he gave the nucleus of several hundred dollars to the founding of the Quillian Lectureship in Emory College. He has thus left a monument, not of disintegrating marble, but one that will be perpetual in results of spiritual culture. He came of a family long devoted to the interests of Christianity and of Methodism, and he has left worthy children who are faithful to the cause he loved.

In 1898 Dr. Quillian was elected a member of this board. He highly appreciated the responsibility of the trust, and was ever watchful of the interests committed to his care. Unless providentially hindered, he was regular in his attendance, and devoted his intelligence and judgment to the good of the college.

He was pure in heart, gentle in manners, faithful in service, wise in counsel, and brotherly in all the relations of life. We shall miss his presence, we are bereaved of his comradeship, and are deprived of his wisdom.

We will cherish his wisdom, emulate his example, and preserve his benefaction. He has left to his family the heritage of a good name and a spotless character, to the church a life of useful service, to the country an example of patriotism, and to the cause of Christian culture a means of perpetual enrichment. "He rests from his labors, and his works do follow him."

C. E. DOWMAN,

W. C. LOVETT,

J. P. HILBURN,

H. H. STONE, Secretary.

Committee.

Tributes.

The late Rev. Sam P Jones paid the following tribute to Dr. Quillian in *The Atlanta Journal*:

It is with profound sadness that we give to the grave the body of our brother, Rev. W. F. Quillian.

A purer, sweeter, nobler Christian man I have never known. He was my pastor for two years; he was the most efficient and beloved pastor we ever had in the history of our church, I dare say. The North Georgia Conference never had a purer man on its roll, and I drop a tear and a flower on his grave. I believe sincerely in my heart that his saintly spirit is now with God.

From the *Cartersville News*:

Sorrow extends throughout the State over the sad death of Dr. Quillian. Hundreds of letters and telegrams, bearing sweet messages of love and sympathy have been showered upon the bereaved wife and children of this beloved man while the floral tributes were among the most beautiful ever beheld in Cartersville.

(From the *Nashville Christian Advocate*.)

In the taking away of Rev. William F. Quillian, Georgia Methodism has sustained a distinct loss. He was ~~one~~ of the purest and noblest men in our ministry. Dr. Quillian was sixty-two years old, and had been in the itinerancy for thirty-nine years. During these years of faithful and efficient service he had been in charge of many important stations. Out of the meager earnings of a Methodist preacher

he saved money and founded the Quillian Lecture-ship at Emory College. His children were given excellent advantages, and live to honor their sainted father. His brethren will miss him, but will meet him again.

Mrs. W. H. Felton, of Cartersville, paid the following tribute to Dr. Quillian, in *The Atlanta Journal*, November 28, 1905:

This morning as I drove through Cartersville on a matter of business, I was told of the death of Rev. Dr. Quillian, a good man who passed away sweetly in his beloved daughter's home, surrounded by all he loved best in life or in death. I said to myself, "Blessed are the dead who die in the Lord." Dr. Quillian's end came and the loving hands and arms led him to the water's edge and helped him down into Jordan's swelling tide.

In my sadness and the gloom about me, I prayed: "Oh God, teach me the number of my days, that I may apply my heart unto wisdom."

Fine old Bunyan gives us the following comforting speech:

"Let dissolution come when it will, it can do the Christian no harm for it will be but a passage out of prison into a palace, out of a sea of troubles into a haven of rest, out of a crowd of enemies to an innumerable company of true, loving and faithful friends; out of shame, reproach and contempt into exceeding great and eternal glory."

The following tribute to Dr. Quillian appeared, soon after his death, in the *Carroll County Times*, signed "A friend:"*

Although we are fully aware of death, we are always shocked to hear of the death of any of our friends. I was more than ordinarily saddened when I read of the death of that good, pure man, and Christian gentleman, Rev. W F Quillian, and although it has been a quarter of a century or near about since he lived here among us, yet by his Christly demeanor and big heartedness, he made such friends of us who knew him, that in his death we are constrained to sorrow and sadness. W. F. Quillian as a minister was far above the ordinary preacher, and his sermons were always listened to, with perfect attention. You could see religion in his eyes, and I know that Christianity was in his heart. There are those here who remember his big revival at the Methodist Church on Alabama street. Well do I remember four of the texts he used in that meeting, and the power with which he wielded the scripture made a good and lasting impression, and many were the conversions resulting therefrom. Wednesday his text was "Prepare to meet thy God;" Thursday he used "Is thy heart right," and at night "I will arise and go to my father." I never heard a better discourse on the Prodigal Son, and when the good man with his heart all full of Christ and love gave an invitation to all who wanted to arise and go to our Father, to come to the altar, it looked like

*Dr. Quillian, while pastor of the Methodist Church at Carrollton, conducted one of the most successful revivals of his ministry. It was during this revival that he spent the entire night on the summit of Stone Mountain in prayer.

the whole house arose at once. There can't be too many good things said of Brother Quillian, suffice it to say: he was a fine preacher, a pure Christian man and is now enjoying the blessing of the God he so faithfully worshipped.

"Fireside Sermon."

(A tribute to Rev. W. F. Quillian, by Rev. Geo. G. Smith.)

"He that receiveth five talents went and traded with them and made other five talents."

The man with the talents went straightway to work and did the best he could. He had no eye to reward, with him it was duty. He was to do and he did up to his limit of power. There is no more honor in having five talents than one, but there is a greater possibility of results. The man who does the best he can is the man who receives the plaudit. When I heard the unexpected news that my cherished friend, Dr. Wm. F. Quillian, had passed away, his life came before me as a most striking illustration of the life, in which the man who received five talents went straightway into the marts of trade and doubled his capital stock.

A country boy born in an humble cottage under the shadow of the Blue Ridge, without wealth, without genius or extraordinary talents, one would not at first be placed among the five talent men. Those who rate men by mere externals are often sadly short in a true rating. God has many five talent men, whom the world never counts as such, and William Quillian was one of these.

He was born in an humble cottage under the

shadow of the Blue Ridge, but he was born in such a home as many a king might have envied, in one of those homes from which so much that has blessed our State has come. There was no wealth; hard labor was demanded to win from earth's sterile hills and narrow valleys, their return in harvests.

The climate was somewhat rugged and what men call hardship was well known. To rise with the sun to follow the plow, to swing the cradle in the harvest field, to fell the trees and split the rails, to wield the axe brought about its return in strong muscles, and in healthy slumber. The home of the widow Quillian was one of the best I ever entered. There was abundance, there was comfort, but it was secured by honest toil. The country boy as little as he thinks is blest beyond money in having his country home, and above all when it is a home such as this was—a very Bethel. W F Quillian made the most of these surroundings.

He had what the world would have called few educational advantages. The country school at Mossey Creek had no classics taught, and no normal graduate paid by the State to teach with modern methods. Webster's speller and Smith's grammar and Smiley's arithmetic and long hours for hard study, were about all it gave, but a boy who sat on the hard seat for eight long hours and worked hard to get the 50 cents a month to pay tuition, and who knew that his time was precious, was being trained to study well in after time. The wisest men I ever knew, the most effective preaching I ever heard, came from such schools as this. When he entered the con-

ference he realized that he did not know a great deal, and he set to work to acquire knowledge and he was indefatigable in its pursuit.

He had learned to study and that made his education, he never ceased to acquire stores of knowledge. He read good books and the best books to the end of his life. When he was in Augusta it was in his power, without neglecting his ministerial work, to study medicine and take a medical course, and he did so. In theology few were better read. I do not think he thought that he had any very extraordinary mental power, but he had what we are accustomed to call a level head. He had high gifts and he improved them to the utmost.

He had opportunity to do good and he used it. As a Methodist preacher beginning on a circuit he rose steadily to the highest place. He always did his work well. I knew him in all his positions, whether as a junior preacher, a preacher on a circuit, on a small station, in a city charge, or on a district, and I never knew him to fail in any position in which he was ever placed. He was one of those trustworthy men, who could always be counted on to do the right thing. I have known country boys who never lost their rusticity and who amused those who lived in cities by their unsophisticated ways, their provincialisms,—their mistakes in grammar and pronunciation. I have known city boys who could never adapt themselves to the ways of the country folks, but W F Quillian was one, who was at home everywhere.

He had an ideal home life. I look to the days I spent under his roof with unceasing pleasure. He

was so gentle, so wise, so considerate. He had wisely chosen a wife. She was to be a helpmeet, and she was. His home was God's house and God blessed him in his children. Oh sad! sad! it is, when a Methodist preacher's home is a home of worldliness and when in striving to avoid narrowness, we train our children to live for the world's glory. No man I think ever labored harder than he to give his children all the advantages which a true life demanded. They were sent to the best schools, they were surrounded with the best people, but they were above all taught to look upon themselves as God's own. He had a good start religiously and it was his one word to improve to the full his personal piety. He made no pretensions, he made no lofty professions, he said little of himself, but he honestly strove to live in constant communion with his Lord. I have no account of his last hours, but I need not be told of what they were. We were friends and associates for over thirty long years. I never heard him say an improper word nor show a wrong temper, nor do a questionable deed—but suddenly he has passed from our sight. My old friends I expected to go, but my younger ones I expected to abide. My own career has ended. I shall not go again far from my own roof tree. My life may be prolonged, but it must be largely a life of seclusion. I can only from my own cottage window see the battle raging. My arm can yield no axe and strike no blow. The fiercest fight the church has ever known is just before it, and our fiercest foes are going to be found in our very camps, and it looks as if we could ill afford to bury now a warrior like this one, but so

be it. Our great Captain orders his soldiers whither he will, and there are other worlds, it may be, in which they are needed. May God comfort the faithful woman who had so much to do in making him what he was, and may the ancestral blessing which came down to him from a line of Christian men, go down to his children.

“Soldier of Christ, well done, enter thy Master’s fold.”

Letters and Telegrams.

One of the sweetest recollections associated with the sad departure of Dr. Quillian, is the memory of the expressions of sympathy and love which seemed to come to every member of the family from friends in every quarter of the State,—especially dear, is the memory to William and Garnett, of the expressions of their associates in the faculty, and pupils of Warthen College at Wrightsville, of their love and sympathy. These memories they treasure in their hearts.

It would be impossible to reproduce here all of the expressions received from scores of friends, which were appreciated more than words can express, but a few of the letters and telegrams received by Mrs. Quillian, and other members of the family, on the occasion of the death of Dr. Quillian, are given below:

ATLANTA, GA., Nov. 1, 1905.

DEAR SISTER QUILLIAN:

I am very much pained to see the announcement of the “going away” of your good husband. I want to assure you of my sympathy and prayers for you and the entire family, in this your hour of trial.

He served his day and generation well by the will of God, and has gone to his reward. His influence for good will abide with his conference and the church though he be not with us in the flesh. May God bless you and yours.

Sincerely,
J H. EAKES.

AUGUSTA, GA., Nov. 9, 1905.

MRS. W F. QUILLIAN:

My dear Sister: My heart goes out in prayer for you and family in your deep sorrow. I loved your dear, good husband, we had no better man in Georgia. His life work will live and his ministry will continue to bless the world. His spotless character, Christlike life, and simple faith in God, will continue to win men to our Lord. His beautiful home life, his love for his family and the high esteem in which he was held by his family, drew me close to him. As a gentle, loving father, I do not think he had an equal in our State. As a Christian gentleman, he was almost peerless. As a faithful minister, pastor and friend, he took rank with the best. Georgia Methodism has lost one of her truest, and noblest men. I mourn with you and family. Mrs. Belk joins me in prayer and sympathy for you and yours, in your great loss. The Lord bless and keep you. I remain your true friend and brother in Christ.

S. R. BELK.

ROME, GA., Nov. 1, 1905.

DEAR SISTER QUILLIAN:

News of Dr. Quillian's death has just reached me. I was shocked and pained beyond measure to hear of his death. As I walked down the streets just after hearing it, many expressions of sorrow were spoken to me by people who knew and loved him here devotedly. One of our best, and most useful men is gone. I loved him very much, and feel his loss more than I can tell. To you I wish to extend

my heartfelt sympathy in this dark hour. Only one who has gone through it knows what it means. Only the Good Father knows how and can help in such an hour. To Him, I commend you, and pray that He will comfort and sustain you in your bereavement. May He give grace and strength. Assuring you of my sincere sympathy and prayers, I am,

Yours, very truly,

S. B. LEDBETTER.

ATLANTA, GA., Nov. 6, 1905.

MRS. W F. QUILLIAN, Cartersville, Ga.

Dear Sister Quillian: Allow me to join with many friends of your departed husband to express my most profound grief at his going away and my deepest sympathy with you in this hour of your great sorrow. May the gospel which he so faithfully preached be full of comfort to you now. We can only say: "Thy will be done," and thank God for a life so pure and useful.

Sincerely yours,

CHAS. E. DOWMAN.

ATLANTA, GA., Nov. 2, 1905.

DEAR MRS. QUILLIAN:

I have learned with deep sorrow of the death of your dear husband, Dr. W F Quillian. For many years I have known him and have been his friend and admirer. He spent a life trying to do good and to overcome evil, preaching the glorious gospel of his Master. What a consolation such a life

must have been to him as he reviewed it in the hour he passed away. He was so faithful and true.

I could not refrain from paying the imperfect tribute above to his great worth, and there is much more that could be said.

My sincere sorrow is mingled with you, his children, relatives and friends at his going away. Please express the above for me to the rest of his family.

Sincerely your friend,

EDMUND W. MARTIN.

MILLEDGEVILLE, GA., Nov. 3, 1905.

MY DEAR MRS. QUILLIAN:

When I received the news of your husband's death, I felt a distinct shock and an unusual sense of loss. My relation with him had always been pleasant and more than once he has shown a friendly concern in me as a younger brother which I deeply appreciated. He was sincere, loyal and consecrated, a faithful and successful servant of the King of kings. I doubt not he is at rest; and having been faithful unto death, has received a crown of life. May God's spirit comfort you in your sorrow. I grieve with you in your loss.

Faithfully yours,

J. T. DAVES.

STATE OF GEORGIA, TREASURY DEPT.,

ATLANTA, GA., Nov. 13, 1905.

PRESIDENT QUILLIAN, Warthen College,

Wrightsville, Ga.

My Dear Sir: I have read with sincere regret a

notice of the death of your honored and beloved father, one of the most useful men in all Georgia, and I am constrained to write you this assurance of my tender sympathy in your great bereavement. Please assure each and every one of the family of this feeling on my part. While it is a loss to your family and to the church Militant on earth, it is a happy event for the good man whom we mourn and for the church Triumphant above.

Sincerely your friend,

R. E. PARK.

DALTON, GA., Nov. 1, 1905.

MY DEAR MRS. QUILLIAN:

With the profoundest sorrow, I have just heard of your sad bereavement. Don't know when anything has so deeply moved me. To say that you have my heartfelt sympathy in this hour of trial, but poorly expresses my feelings, my heart bleeds for you. And I pray that our Heavenly Father may comfort you by His grace, for I am sure, that He alone can heal this, the greatest of earthly sorrow. I can not say that Brother Quillian's taking off was unexpected, I was painfully aware that a very great change had come over him, when I saw him last.

"Yet not unmete it is, this noble friend of ours, so generous and so loving should perish with the flowers."*

Earth is the poorer because of his death, and the redeemed, in the glory-world have a great accession

*Perhaps the last official act in the ministry of Dr. Quillian was to perform the marriage ceremony of the youngest daughter of Mr. Baker.

to their holy ranks. He has left behind, the rich heritage of a good name, and his mantle will be worthily worn by his noble sons, than whom there are none more worthy in all our Southland. May God bless you all. The Sunday-school sends an offering of flowers as a token of love.

“After the burden the blissful mead
After the flight, the downy nest
After the furrow, the waking seed
After the shadowy river, Rest.

That rest that remaineth for the people of God.

Sincerely your friend,

R. H. BAKER.

GAINESVILLE, GA., Nov. 2, 1905.

MY DEAR MRS. DR. QUILLIAN, Dalton, Ga.:

I am greatly grieved to learn of the death of your beloved husband, Dr. Quillian, my comrade and friend. A great and good man has fallen. I and Mrs. Sanders offer our deepest sympathy to yourself and your dear children.

Affectionately,

C. C. SANDERS.

THOMASVILLE, GA., Nov. 2, 1905.

REV. WM. F. QUILLIAN, JR., Wrightsville, Ga.

Dear Will: I have learned with deepest grief of the death of your noble father. I am prepared, because of my experience, to sympathize with you in your great loss, and to rejoice with you in the heritage of a good name and in the memory of a splendid life consecrated to God and the Church.

May God comfort and sustain you and the other bereaved ones and grant you full measure of grace divine.

Yours in sympathy,

ED. F. COOK.

OXFORD, GA., Nov. 3, 1905.

MY DEAR SISTER QUILLIAN:

The shadow that envelops you and yours at this time has fallen on us in our home, on the college, and the village of Oxford. You have in the dark hour, our sincere, abiding sympathy. May your hearts feel the balm of the heavenly consolation, and I know it will be given.

Four of our dear brethren taken in one year off the effective list is unusually sad, and none will be missed more than your honored and now ascended husband.

We had heard of his feebleness, but were not looking for so early a departure.

My wife and family join me in these expressions of sympathy and we all join in much love to you and the family.

Your friend and brother,

GEORGE W YARBROUGH.

EASTMAN, GA., Nov. 3, 1905.

MY DEAR MRS. QUILLIAN:

Words can not tell you how shocked I was when I saw in yesterday's *Constitution* that dear Brother Quillian had left us. I did not even know that he was sick. You know how I loved and admired him, and how I always enjoyed his sermons. I will not

weary you with words, but O, I am so sorry for you, and your children. I know just how your hearts are aching.

If it is any help to know that a loyal heart beats in sympathy with yours now, and that an earnest soul pleads for you at the throne of grace, let me assure you that here is a heart and soul that is with you in this dark hour. Thank God for the glorious hope of the resurrection that gilds even such a cloud as this.

Yours in love and sympathy,
MARY HARRIS ARMOR.

DUBLIN, GA., Nov. 6, 1905.

MY DEAR WILL AND GARNETT:

I am with you in love and prayer and praise that you are not without the Comforter and that you know where to find your precious father. I know that you will not be forgotten in this hour, and that the Savior and His salvation are more to you than ever before. May God continue to bless and keep you.

Very affectionately in Him,
G. W. MATHEWS.

LAGRANGE, GA., Nov. 2, 1905.

MRS. DR. W. F. QUILLIAN, Cartersville, Ga.:

The Church here deeply sympathizes with you in your great bereavement.

W. W. WISDOM, W. W. TURNER,
W. S. EVANS, R. W. SMITH.

ATLANTA, GA., Nov. 1, 1905.

MRS. W. F. QUILLIAN, Cartersville, Ga.:

You have my profound sympathy in the death of your noble husband.

W. A. CANDLER.

ROME, GA., Nov. 1, 1905.

MRS. W. F. QUILLIAN, Cartersville, Ga.:

Sad news just reached us. Our deepest love and sympathy is yours.

SARAH and MRS. W. P. SIMPSON.

MADISON, GA., Nov. 1, 1905.

MRS. W. F. QUILLIAN, Cartersville, Ga.:

Our Father alone can sustain you. I weep with you.

MRS. C. B. SPEER.

AUGUSTA, GA., Nov. 2, 1905.

MRS. W. F. QUILLIAN, Cartersville, Ga.:

Accept our profound sympathy in your great bereavement.

W. M. ALLEN.

DALTON, GA., Nov. 1, 1905.

MRS. W. F. QUILLIAN, Cartersville, Ga.:

May God be especially kind and comforting to each of you this trying hour.

TENNY SHOWALTER.

CHATTANOOGA, TENN., Nov. 1, 1905.

MRS. J. W. JONES, Cartersville, Ga.:

My love and deepest sympathy in your great sorrow.

MRS. OSCAR PEEPLES.

GAINESVILLE, GA., Nov. 1, 1905.

MRS. W. F. QUILLIAN, Cartersville, Ga.:

We are bereaved. Accept our heartfelt sympathy and love.

MRS. J. R. BARNES and
MR. and MRS. HAYNE PALMOUR.

SAVANNAH, GA., Nov. 1, 1905.

DR. W. E. QUILLIAN, Cartersville, Ga.:

Heartfelt sympathy.

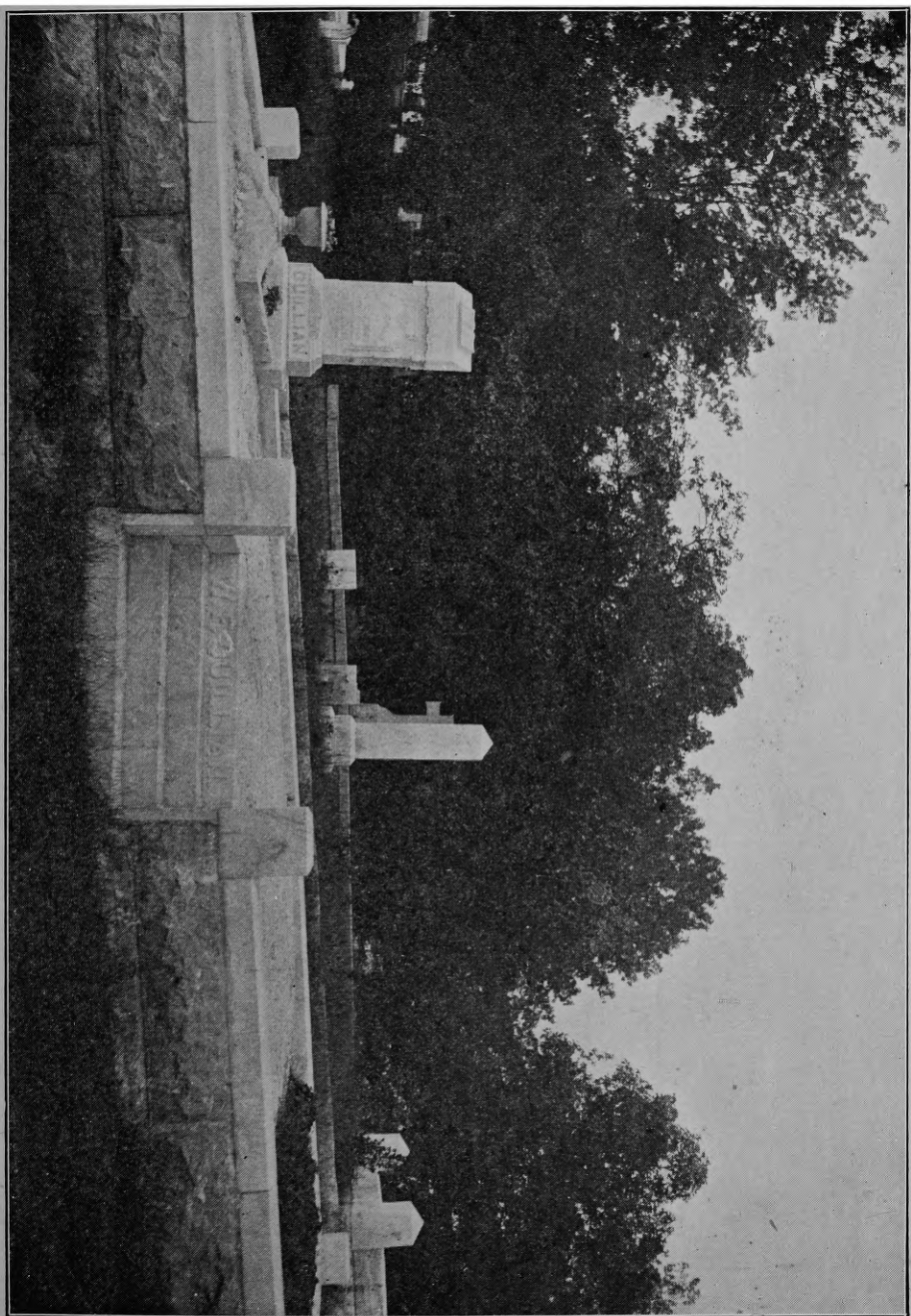
SISTER S. FELICITAS.

AUGUSTA, GA., Nov. 2, 1905.

GARNETT W QUILLIAN, Cartersville, Ga.:

My deepest sympathy is extended in this hour of
your sorrow.

H. W QUINN.



LAST RESTING PLACE OF THE BODY OF DR. QUILIAN, IN THE CEMETERY AT CARTERSVILLE, GEORGIA.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

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